THE VNCASING OF HERESIE.

OR

THE ANATOMIE OF PROTESTANCIE.

THE SECOND EDITION.
Reuiewed and augmented, by the Author of the first.

The page following, declareth the Contents of the whole worke.



Cum permissu Superiorum.
Anno 1624.



THE CONTENTS OF THE CHAPTERS.

1. That Luther (both by his owne and other cheife Protestants cõfessions) was the first knowne Protestant, a sonne without a father, and a scholler without a master: and that neither Illiricus, Fulke, Foxe, or White in their pretended Protestant Ancestrie, haue named any one true Protestãt; but shamefully stuffed theire catalogues, partly with knowne Roman catholickes, partly with confessed heretikes, and other infamous persons.

2. That all the cheife doctrines and Principles of Protestancie, are old condemned heresies, and that the most detested heresies, that euer were hatched in any age, haue bene cherished, fostered, and defended, by the cheife doctours of the Protestãt Churche.

3. That the Protestants, (especially those of the Caluinian sect) beleeue a right no one article of the Apostles creed, proued

out of theire beſt doctors, and theire owne mutuall confeſsions.

4. That no Proteſtant can truly pray anie petition contained in the Pater noſter, or Lords prayer.

5. That the Proteſtants, neither doe, can, or ought to attempt the obſeruation of anie one of the ten Commandements.

6. That by the cheife doctrines and principles of the Proteſtant religion, God is in the higheſt kind blaſphemed, proued out of theire beſt doctors, and the famous confeſsions of ſome of the ſame fraternitie.

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CHAPTER I.

SCIAT *lector, me fuisse aliquando monachũ, & papistam insanissimam, &c.* Let the Reader know, that I was sometimes a Monke, and a most

Luther præfat. tom. 1 & tom. 3 in Psal. 45.

E tom. 5. in 1. Gal. fol. 291.

moſt made Papiſt, when I began this buſines, ſo drunke and drowned in Popiſh opinions, that I was moſt readie to kill and ſlay all ſuch as any way withſtood the ſame, &c. I purely adored the Pope. So Luther. And againe.

Idem in 1. Gal pag 25. tom. 4 Ien. Lat. & p. 26. & tom. 6. in cap. 11. Gene. fol. 129. & tom. 4. in cap. 43. Iſay. fol. 379.

I certainely, if any other before the light of the Goſpel, had a good conceipt, and was very zealous for Popiſh lawes, and the Traditions of the Fathers; and in good earneſt I vrged and defended them as neceſſarie to ſaluation: Laſtly, I endeuored with all diligence to performe them, macerating my bodie with faſting, watching, prayer, and other exerciſes. I, while I was a Monke daily crucified Chriſt, and with my falſe truſt, continually blaſphemed him. We haue bene holie Apoſtates, for wee haue fallen from Antichriſt, and the Church of Sathan, &c. There was none of vs but were bloody fellowes: if not in act, yet in hart, we haue blaſphemed God, Chriſt, the Sacraments, the goſpel, faith, all good men, the true worſhip of God, and we haue taught quite contrarie. We are iudged heretikes by the Pope, becauſe we haue diuided our ſelues from that Church, in which we were borne and bredde. Hetherto Luther, touching himſelfe, and the reſt of his fellowes.

Danæus

Danæus in like maner doth boaſt, that his

his friend Oſiander, was a moſt wicked Frã-ciſcan Monke. Neither doe Zuinglius, Melanćthon or Oecolampadius, ſeeme to take ſmal pride in ſuch like confeſſions.

Pelican was a Minor, and Bucer a Dominican (ſaith Hoſpinian) yea, we were all of vs (ſaith Brentius) ſeduced fooles, Idolaters, and ſeruants of Antichriſt.

We do not denie (ſaith Caluin) but that we were once of that number (e) baptized in the Papal kingdome (f) but we haue now departed from the Roman Church. So Caluin. And the ſame is acknowledged by Bullinger, Muſculus, Pleſſie Mourney, Perkins, Hooker, Powel, Morton, and the reſt.

I was the firſt to whom God vouchſafed to reueile thoſe doctrines, which are now preached, (g) this praiſe they cannot take frõ vs; that we were the firſt that brought light to the world. Without our helpe, no man had euer learned one word of the Goſpel. So the fore mentioned Luther.

reſp. ad Leonic. edita. anno 1518. Zwingl. to 1. epiſt. ad fratres. f. 341. Melanct. to. 1. in cap. 7. Mat. f. 407 & tom. 2. ad Swenkfeld f. 200 Oecolãp. reſp. ad Perkeym. p. 108. & apud Hoſpin. part. 2. fol. 35. Brentius in apol. pro conf. Witemb. c. de eccl. fol. 873. Caluin in

confeſſ. fidei. fol. 111. (e) Idem l 4. confeſ. c. 15. n. 16. (f) ibid c. 6. n. 1. See alſo the Biſhop of Elie reſp. ad Bellar. c. 1. Builling. tom. 1. decad. 5. ſer 2. fol. 285. Muſcul in locis communibus, c. de ſchiſmate. Mourney l. de eccleſia cap. 11. Perkins in cap 4. ad Galath. verſ 26. Hooker lib 4. of Eccleſiaſt. pollicy. p. 181. Powel l. 1. de Antichr. c. 21. Morton. 2. part of his apol. l. 2. c 10. Luther tom. 7 in ſerm quid ſit hom. Chriſt præſtand. fol. 274. (g) Comment. in 1. Cor. 1. 15. f. 134. & commenſ. fol. 488.

Wotton in exam. Iuris cler. Rom. pag. 392.

Luther might wel ſaye, that he was the firſt, who in theſe times preached Chriſt eſpecially in the principall points of the Goſpel, which is Iuſtification by faith in Chriſt, and in this reſpect, it is an honour to Luther, that he was a ſonn without a father, & a ſcholler without a maiſter. So Wotton.

Morgenſter. tract. de eccleſ. p. 145.

It is ridiculous (ſaith Morgenſterne) to thinke that anie before Luthers time held the true doctrine, or that Luther receiued his doctrine from others, and not others from him, ſince all Chriſtians know, that all Churches before Luthers time, were ouerwhelmed with more then Egyptian darkeneſſe, and that Luther was ſent from aboue to reſtore the true light.

If Luther had anie predeceſſors imbued with the true faith and religion, there had bene no neede of a Lutheran reformation, &c. So Milius. And the like is affirmed by Hoſpinian, Cœlius Secundus Curio, Bucanus, Fulke, Downham, and infinite other Proteſtants, as ſhall be ſhewed in my looking-glaſſe for Proteſtants.

Milius in explicat. August. Confeſſ. art 7.

See the Proteſtāts Apologie. tract. 2. c. 9. ſect. 11.

And although other Proteſtants, bluſhing at this ingenious confeſſion of their fellowes (which they finde apte to conuince them of hereſie, becauſe talking ſo deepely of noueltie) haue taken no ſmall paines to make their pedegree ſmell of ſome more anti-

antiquitie; and haue for this purpose composed very voluminous and large Catalogues, in which they haue most shamfully thrust in, not only all such noble professors of our Religion, who any way reprehended the vices of those times they liued in, without anie dislike of the religion; but also omitted no sorte of schismatikes, lewed heretikes, atheists, sorcerers, witches, thieues, or traitors, who either consent with them, or dissent from vs in anie one point, yet such is their hard happe, that amongo all this Gallamafry, there is not one true Protestant to be found, as by examininge their Catalogues, & bed-roles of witnesses, I will here demonstrate vnto you.

First then, to beginne with the sixt age (leauing * the examination of the first fiue to an other Treatise) from the yeare 600. to 700. (*b*) they produce S. Gregorie the greate: who besides that he was Pope of Rome, was so farre from being a Protestant, that Doctor Humfries, Bale, Osiander, and the Centuriators confesse of him, that he helde Purgatorie, relickes, transubstantiation, prayer for the

* Entitled a looking-glasse for Protestants.

(b) S. Gregorie the great, dying in the yeare 590. is here raised by M. White, after the yeare 600. to plead for Protestancie See. White in his way to the Church, §. 50 pag. 387. Humf. in Iesuitismo part. art. 5. p. 5. & 627. Bale actis Roman. Pontif. ann. 1558. p. 44. 45. 46. &c.

dead

dead, indulgences, worſhipping of Images, Maſſe, Holie oyle, Monkerie, Holie-water, Auricular confeſſion, and all other our doctrins, yea: *Quod ſibi vindicauerit & exercuerit primatum ſuper omnes Eccleſias.* * That he challenged vnto him ſelfe, and exercised the Supremacie ouer all Churches: which is the only point for which M. White maketh him one of his Proteſtanticall progenitors.

Secondly, they produce the ſixt generall Councell, in which the Fathers were ſo far from being Proteſtātically affected, that they decreed as followeth (*d*) That what Cleargie perſon ſoeuer did lie with a Nunne (whom they ſtyle Chriſts ſpouſe) ſhould be depoſed. (*e*) That if any Monke married a wife, he ſhould be puniſhed as a fornicator. (*f*) That none ſhould be conſecrated a Biſhop, till his wife (by conſent) being ſeuered from him, were placed in a Monaſtetie, farre from his abiding. (*g*) That the Croſſe ought to be worſhipped. (*h*) That in Lent (no not on Sundaies) men might not eate Egges, Cheeſe, Butter nor Fleſh. (*i*) That no Subdeacon, Deacon, or Prieſt, might marrie after Orders taken, &c. Yea, in that verie Canon, for which they are made Proteſtants, it is only ſaid, that it may be lawfull for ſome ſelected married perſons, to be admitted to the order of Preiſt-

Magdeburg. cēt. 6 cap 10. col. 743. 382.

* Centur. Magdeb. cent. 6. c 10. col 425. &c. And the like is affirmed by Fulke in confut of Purgato. p. 310. & Martir in cap. 8. Iud. & Carion in Croni. l. 4 p. 368. and Oſiāder in epitome, cēt. 6. p 242.

d) Conci. 6. general. can. 4.
e) can. 44.
f) can 48.
g) can 73.
h) can 56.
i) can. 6.

Prieſt-hood; which was ſometimes permitted to the Greeke Church, and alſo in the beginning of the Goſpell, when Prieſtes were more ſcant, among the Lattins: you ſhall heare what Epiphanius will ſay touching this poynt.

The Holy Preaching of God receiueth not after Chriſt, them that marrie againe after their wiues departure, by reaſon of their great dignitie and honour of Prieſthood, and this the holie Church of God obſerueth with all ſinceritie; yea ſhe doth not receaue the once married perſon, that yet vſeth his wife, &c. Eſpeciallie where the holy Canons be ſincerelie kept. But thou wilt ſay vnto me, that in certaine places, Deacons, Subdeacons, and Prieſts, doe yet beget children; but that is not done according to Order and Rule, but according to mans minde, which by time ſlaketh, and for the great multitude, when there were not found ſufficient for the miniſterie. This and much more S. Epiphanius.

Epiph. hęreſ. 59. cõtra Catharos. See S. Hierom. contra Vigilant. c. 1. & cap. 8. & S. Auguſtine de adulter. coniug. l. 2. cap. 20. & Euſeb. li. 1. Euãg. de monit. c. 9. & alij paſsim.

Thirdlie they alleadge in this age, the third * Portugal Councel, which (beſides that it commendeth vnto vs hallowed Veſſels, forbiddeth all Cleargie men priuatlie to keepe companie with any woman, ſaue their mother. And decreeth, what ornaments are to be vſed both in priuate and publike Maſſes)

* Concilium Bracarente 3. extat to. 3. concill. ſee in that council. c. 3. 4. & 5.

(a) Maist. White to make this councell speake against vs, vseth as blacke dealing as may be.

ses) hath nothing at all against vs, no not in the place by them alleaged; for it only saith, that in the (*b*) sacrifice of the Masse, wine mingled with water, and bread alone, should be vsed, and not wine only, nor bread dipped in water, which doctrine, our Church well alloweth of, and constantly teacheth and practiseth.

Where the Councel speaketh of the Sacrifice, he applieth it to the Sacrament, saying, that the Councell appointed the Cuppe to be administred to the people in the Sacrament. And to this he taileth an other egregious Lie, in intimating, that our vse (before we gaue the Sacramēt in one kinde only) was to dippe the bread in the wine.

* White in his way to the Church §. 50. pag. 388.

b) See Baronius an. 745. n. 28.

c) See the same Baron. an. 600. n. 21. 24. & Damascene verbo Iconomaclastæ.

IN the seuenth age, viz. from 700 to 800. they * name Clement, Scotus, and Adelbertus. Both which (besides that they helde more points with vs, then with them, and consequently, could not be true Protestants) were confessed heretikes. (*b*) Scotus helde that a Christian might lawfully marry, with his brothers wife. That when Christ descended into hell, he deliuered thence, not only the faithful, but also the Infidels, and the worshippers of Idols, and the like. And as for Adelbertus, he gaue out that he had certaine relickes, by which he could obtaine, what he lifted of God; was well content, that Churches and Chappels, should be dedica-

dicated to his proper worſhippe and honour; gaue his owne haire, & parings of his nailes, to be worſhipped of his followers, as ſacred relikes; bragged that he knew the ſecrets of mens hearts, and accordingly, gaue them abſolution, without hearing their confeſſions, &c.

White vt ſupra. ſee Baron an. 704 n. 17. & Dama. vt ſupra.

They futther produce the two Conſtantinopolitã councels, vnder Leo Iſauricus, & Copronimus, which councels (beſides, that they were condemned and reiected by diuers following Councels, as ſchiſmaticall and hereticall) decreed as followeth; That whoſoeuer denyed that the B. Virgin, was to be inuocated; or that the Saints were not to be worſhipped; or that eternal life was not giuen for the merit of good workes, &c. ſhould be Anathema, or accurſed of God: either of which doctrines, will conuince, that neither of theſe councels did much fauour Proteſtancie.

See Conc. Conſtant. pol. ſub Iſaurico & Copron. c 15. 17. 18 & Magd. cent. 8. c. 9. & concil. Trica. num. 2. act. 6.

They further* produce in this age, (as an other Proteſtant witneſſe) the Councel of Frankford (*b*) as alſo two bookes, one pretended, to be compoſed by Charles the Great, and the other by Lodowicke his ſonne, containing the Acts of that Councell.

* White vt ſupra.

b) What is to be thought of the Councel, ſee the notes on the third tome of councels an. 1618. p. p. 126.

To which wee anſwere, that if the Councel of Frankford, had bene an approued

approued Councell, and thoſe two books (bearing the names of Charles and Lodowike) theire true borne, and not hereticall Imps, (*c*) iniuriouſly faſtened on thoſe two worthy Catholike Princes; yet ſeeing together with the reiection of Images, they teach That the Pope *is ſupreame head*, in all controuerſies belonging to faith, That the Pope hath his ſupremacie immediatly from God, That prayer is to be made for the dead, That Saints are to be inuocated, That relickes are to be worſhipped, That in the Euchariſt, Chriſts bodie is trulie preſent, and there to be adored, &c. The Proteſtants haue ſmall reaſon to claime this Coūcel, as a good witneſſe of their religion.

Beſides the (*d*) Magdeburgians, out of *Paulus Aemilius*, confeſſe, that Charles the great, ſent twélue of his moſt learned Prelates, to the Roman Councell, vnder Pope Adrian, in which the worſhip of Images was eſtabliſhed. He wrote alſo the Epitaph of Pope Adrian as followeth:

Hic Pater Eccleſiæ, Romæ decus, inclytus author
Adrianus requiem Papa beatus habet.
Vir cui vita decus; pietas, lex; gloria, Chriſtus;
Paſtor Apoſtolicus, prōptus ad omne bonū, &c.

Which euidently ſhew, that Charles the great, held not Image-worſhippers Idolaters, but rather the quite contrarie, as may appeare

See alſo Bellar. to. 7. operū f. 566. lib. cui titul. confutat. libelli de cultu Imagin. qui falſo, &c.

d) Cent. 8. c 9. col. 570. ex Paulo Aemilio li. 2. hiſt. Fran.

The Emperour Charles the great, did not only command by his publike edicts that the ceremonies, rites, and Maſſes of the Church of Rome, and other decrees, pleaſures, and appoynt-

appeare by what hath bene alreadie said, as also by the testimonie of Ionas Aurelienſis, who as an eye-witneſſe affirmeth, that in the raigne of Charles the great, Claudius biſhop of Towers (the chiefe oppugner of Images) durſt no where ſhew his head. And as for Lodowick his ſonne, ſurnamed the Godly, Carion writeth as followeth. Lodowicke the onlie ſuruiuing ſonne of Charles, was for his religious ſuperſtition, ſurnamed the godly, for he increaſed the feaſts, and the Idolatrous worſhipping of Saints, and the ſuperſtitious obſeruation of Monaſtical orders, &c. So farre was Lodouick from being Proteſtantically minded.

ments of the Roman Biſhoppe ſhould be obſerued through all his Empire, but he himſelfe alſo did compell the Churches vnto this, by impriſonments, & ſundrie

puniſhments, ſaith Hoſpinian in epiſt dedic. hiſt. Vide etiam Oſiand. in epit cent. 8 p. 101. and Cooper in Cronico f. 173. and Criſpine l de ſtat. Eccleſiæ pag. 221. 226.

Laſtly, they produce venerable Bede, S. Iohn Damaſcene, and diuers other knowne Catholikes. For as touching S. Bede, Oſiander acknowledgeth, that he held in al points with the Pope, and as for (*) S. Iohn Damaſcene, he was one of the principall reſiſters of Leo Iſauricus, in his hereſie againſt the worſhip of Images, neither did he differ frō vs, in anie poynt of doctrine for ought I can finde.

Ionas Aurelienſ. l 1. de cultu Imag. Carion in chronico l 4. p 96. edit. 2 voluminibus * Illiricus in catalogo teſtiū veritatis.

Oſiander in epit. cent. 8. l. 2. c. 3. c. ſee Baron. an. 727. 7 n. 18. 19.

In

IN the eight age (l) they name Iohn Scotus, Bertram, and Claudius biſhop of Towers, the laſt of which three, holding that baptiſme was not good, which was not adminiſtred with the ſigne of the Croſſe, and profeſſing Neſtorianiſme: the Proteſtants muſt needes confeſſe him to be an heretike. And as touching Scotus and (m) Bertram (if thoſe bookes in which the Real preſence ſeemeth to be impugned, were made by them) being in all other points, beſides that of the Real preſence, knowne Papiſts, what reaſon the Proteſtants haue to produce them, as their progenitors, let the reader iudge.

l) White vt ſupra pag. 388.

m) Beſides that, the Magdeburgenſes (cent. 9. c. 4. col. 212.) affirme, that in Bertrams booke, transſubſtantiation is

caught, it is thought, that Bertram made not that booke, becauſe Pantalion, who was diligent in reckoninge vpp all Bertrams bookes, maketh no mention of this booke, for which he is only made a Proteſtant. See Pantalion in Cronologia. Anno 65.

White vt ſupra.

They likewiſe name in this age Lotharius the Emperour, who (ſaith White) reduced the Pope to the obedience of the Empyre, ſending for that cauſe, three Archbiſhops, twentie Biſhops, and diuers noble men to Rome, who diſputed againſt him, and confuted him.

Which to be one of the blackeſt and moſt impudent lyes, that euer was coyned

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the very author by him cited, will abundantly witnesse; for he plainly saith, that *Gods grace so inspired the Pope, that those (Lotharian) Bishops were not able to ouercome, or circumuent him by their speeches, but being themselues, ouercome and confounded, with shame, were forced to leaue him, and goe their wayes.

* Diuina gratia inspirante, nec sermones ipsius almi Pontificis, nec prudentiâ superare valuerunt: tantaque ei superna aderat virtus, vt nullo sermone eum includere & constringere potuerunt, &c. See Anastasius (cited by White) in vitis Pontificum, in Sergio 2. an. 162.

They further alleage in this age (b) Michael the Emperour, and Photius the Patriark of Constantinople, two worthy Progenitors of Protestanisme. The first of them (according to all (c) Greeke authors) being a most wicked man, farre more addicted to Iudaisme, then Christianitie; holding fornication to be lawfull, and denying the resurrection, &c. And the second, maintaining among other heresies, that the Holy Ghost, did not proceede from the Father, and the Sonne, but from the Father only; that neither the good should enioy happines, nor the wicked receaue punishment before the day of Iudgement; that to hurt or circumuent his enimie, a man might

b) The Emperour Michael, chiefelie shewed himselfe to be a Protestant in marying a vowed Nunne in impugning Images, in cõdemning the Nicene Coũcel, and in banishing good Ca-

Catholikes.

e) See Zonaras and Cedrinus apud Bellarm. tom. 7. de cultu Imag c. 6. See Gualter in Cronograph ſæc. 8. in collat. c 4.

lye, and for-ſweare him ſelfe; that it was in each mans power when he liſted to diſſolue Matrimonie; that Widdowes might not marrie againe; that ſimple fornication and vſurie, were no ſinnes; that a man was not bound to make reſtitution of ſtolne goods; that men were to abſtaine from blood, and all meates prohibited in the Old law; that the Euchariſt was to be adminiſtred to childrē immediatly after baptiſme, and the like.

g) Powel in præfat. l. de Antichriſto.

h) See Stow in his Cronicle edi. an. 1614. pag. 80. White as aboue §. 50. pag. 589.

Laſtly, they (g) produce as a Proteſtāt witneſſe of this age, Alphred king of the weſt Saxons, and ſome others whom (h) all the world knowes, to haue bene in all poynts true Roman Catholikes.

Sigonius regni Italici, l. 7. an. 963.

IN the ninth age (quoth M. White) Otho the great, depoſed Iohn the Pope, and aſſumed into his hands the nominating and making of Popes euer after. Which was a manifeſt reſiſtance made againſt the grouth of the ſupremacie. So White: and citeth for his Author, Sogonius. In which, after ſearch made, finding the contrarie, I could not but ſtand amazed at the frontleſſe impudence of this Miniſter, & his Cymiſts. For both Sigonius and Luitprandus declare, that Otho went to Rome, with an intēt to aid Pope

Iohn

Iohn againſt Berengarius and Albertus. And after his comming thither, though he was informed by the Biſhops, of this Popes ill demeanour, yet he wrote vnto him a letter, in which he ſtiled him, The chiefe Biſhop, and vniuerſall Pope; called the Cardinalls, Biſhops, and Prieſts, his ſonnes, and him ſelfe his Protectour, earneſtlye praying his Fatherhood, to make his appearance and anſwere before the Councel of Biſhops (for that purpoſe aſſembled) to ſuch crimes, as were obiected againſt him. And after, when he appeared not, and the Biſhops were inſtant to haue him depoſed, he only anſweared (as Sigonius writeth) *Quando ergo hæc præſtare ſtatuitis, &c.* Since then you are determined to depoſe him, chooſe yee another in his roome, who may be worthy of this ſeate, &c. not daring (as Illiricus confeſſeth out of Luitprandus) to make him ſelfe iudge of him, that was his Iudge. So farre was this good Emperour, from preſuming on his owne authoritie, in the depoſition of Popes, or arrogating vnto himſelfe the making of Popes, as this lying hereticall Miniſter affirmeth.

Luitprandus l. 6. c. 6. & 7.

Illiricus ex Luitprando, cent. 10. c. 9. col. 433. & ſequent.

Arnulphus a learned Catholike Biſhop, is alſo * produced for a Proteſtant witneſſe of this age: but the only reaſon

* White as aboue, pag. 23.

alleaged (which is, that he held the Pope to be Antichriſt) prooving to be a (b) ſlanderous lie; the Proteſtants cauſe, is but little aduantaged by this witneſſe.

b) See Baron. an. 992. per totum.

IN the tenth age, they name Glaber, Rodolphus, Leuthericus, Anſelmus, Lanfranke and others, who are all well knowen Roman Catholikes, and notable oppugners of Proteſtancie.

Illiricus in catalogo teſtium. & White as aboue.

They name likewiſe (c) Berengarius, (d) who yet abiured as hereticall, that very poynt, for which only he is made a Proteſtant, and dyed reconciled to the Church of Rome.

c) White as aboue.

d) See Gualter in cronographia. ſec. 1000. in coll. c. 1.

They (e) name alſo Henry the fourth, Emperour of Germanie, and other of his Biſhops and nobles. The worth of which witneſſe, you ſhall heare from the Hiſtographers of that time. *Omnis qui dignitates ſpirituales vendit, hæreticus eſt &c.* Euery one that ſelleth ſpiritual dignities, is an heretike; but Henrie whom they call king, doth ſell Biſhoprikes, and Abbotſhips; for he hath ſold for money, the Biſhoprikes of Conſtance, Bamburg and Mintz, the Biſhoprikes of Reipurth, Auſburg, and Straſburge for a ſword; the Abbotſhip of Fulden for adultrie; the biſhoprike of Monaſterience for Sodomie,

e) White as aboue.

Stephanus Alberſtadienſis in epiſt. ad Wolfangum, extat apud Dodechinum in additione ad Marianum Scotum an. 1090.

lomie, &c. So Stephanus Alberſtadienſis while this Henry was yet liuing.

The Catholike men who liued in that time (ſaith Marianus) hearing and ſeeing theſe abhominations, and vnheard of wickednes of Henry, directed Meſſengers with letters to Alexander Biſhop of the Sea Apoſtolike, in which they declared theſe, and manie other things which were done and ſaid, by the mad Simoniacall heretikes, vnder Kinge Henry their Author and patron. Marianus Scotus, in Cron. an. 1075.

If you deſire to know (ſaith Krantzius) the praiſes of Henry; he was noble, learned, ſtrong, tall, and of a Kingly Maieſtie; but on the other ſide, the heynous offences which he committed, are incredible to be ſpoken, &c. Krantzius lib. 5. Saxon. c. 24.

Auentine alſo ſaith, that his verie freinds cannot deny, but that Henry was infamous for rauiſhments, adultries, &c. He was held by all Catholikes (ſaith Vſpergenſis) for an arch-pirate, an apoſtata, arch-heretike, and a greater perſecutor of mens ſoules, then of their bodies &c. So all the writers of that time: to which you may adde the teſtimonie of Caluin, who plainly confeſſeth, that this Henry was a man, light, raſh, and of no iudgement, of wonderfull diſſolutenes of Auentine li. 5. annal. Baron. pag. 563. Vſpergenſis in cronic. an. 1068. Caluin. l. 4. inſt. c. 11. nu. 3. ſee Bel-

Iarmine l. 1. de transiat. Rom. Imperij c. 9. tom. 7.

of life, who had in his Hall, all the bishoprikes of Germany, partly to be sould, and partly to be exposed for a prey.

To this you may * adde, that he afterward submitted himselfe to Rome, & acknowledged the Popes supremacie, as Bellarmine proueth at large.

* Note that this Henrie the 3. or as some call him the fourth, in the time he stroue with the Pope for the inuesting, of Bishops by Ring and Staffe, was deposed by his owne sonne, and imprisoned, whence escaping after a second defeat, was brought to such miserie, that he sued to be a Sexton in a Church, but not admitted to that office, he fel to begge of Lay men crying in lamentable maner, Haue mercy vpon me, at least you my friendes, for the hand of the Lord hath touched me, and so, full of miserie and repentant sorrow, he pyned to death, to the great reioycing of all Christendome. See Sigonius, de reg. Italico l. 9. in Hen. 4.

IN the eleuenth age, they name Henry the fift, Emperour of that name, who in the beginning of his raigne, insisted in the steps of his father before mentioned, but seeing (as it is well knowne) he afterward recanted, and was reconciled to the Sea Apostolike; he ceased to be a Protestant witnesse.

See Abbas Vspergensis in cron. an. 1110.

They produce in like maner, an other of their Granfires in this age; the Emperour Fredericke, named Ahembardus: but vpon what grounds thinke you? He denied appeales to Rome, say they, which I finde

White as aboue.

I finde to be true indeed, but yet this will not make him a Proteſtant, vnleſſe Proteſtancie, proceede only of ſpleene, and the heate of contention. For that he beleeued that the Pope was Chriſts true Vicegerent vpon earth, and the Vniuerſal and higheſt Biſhop, as both his wordes and deedes declare ſufficiently. For to let paſſe his proſtrating him ſelfe before Victor the Antipope, which yet was an euident ſigne, that he had the Papall dignitie, in the heigheſt eſteeme) he ſtyled Pope Alexander the 3. (whom he ſo much hated) head of the Catholike Church. And when he was willed to hũble him ſelf at this Alexanders feet, he did ſo, pronouncing theſe wordes, *Non tibi, ſed Petro cuius ſucceſſor es, Pareo*: I doe obeyſance, not to thee, but to S. Peter, whoſe ſucceſſor thou art.

See Nauclerum vol. 2. generat. 93. pag. 844. edit 1614 & p. 856. See allſo Radeniũ de rebus Frederici primi. c. 16. 17. & 56. and Krantzius l. 6. cap 16. White as before, & Illiricus.

Much more ſhamefully S. Bernard is by them produced, as a Proteſtant witneſſe of this age, who yet in all points was a Roman Catholike, as al his books doe euidently declare, and ſome Proteſtants proteſt, ſaying (b) *He worshipped the God Maozim, to the laſt minute of his life*; (c) he was an earneſt propugner of the Antichriſtian ſeat; (d) he was the onlye godly man your Roman Church had

(b) Centur. cent. 12 col. 1639. c) Ibid. col. 638. d) Whitaker ad Rationes

for many yeares.

Campiani. rat. 7. p. 05.

Againe, they alleadge the (e) Waldenſes and Albigenſes, as Proteſtant witneſſes of this age, who held indeede manie Proteſtanticall opinions, but with all, * that no obedience was due to anie Prelate; that it was lawfull for all men (although they were forbidden by their ſuperiours) to Preach, that Laye perſons, if they were iuſt, might Conſecrate: that no perfect perſon, might vſe anie manuall labour: that men were to vſe no other forme of prayer, but the *Pater noſter*: that Prieſts and ciuill Magiſtrates, beinge once guiltie of Mortall ſinne, did immediatelie looſe their dignities, and were not after to be reuerenced: that Eccleſiaſticall perſons might poſſeſſe neither money nor lands: that the Apoſtles Creed was to be contemned: that no Iudge had power to condemne any man to death: that all carnall copulations is lawfull, if our luſt prouoke vs thereunto: that Churches enuironned with walls, are to be eſtee-

(e) White as aboue. Illiricus in Catalogo teſtium. & Beza in vita Caluini, & in Icon. an. 158. v. Wald. Fulke de ſucceſſ cõtra. Stap. pag. 332. Abbot againſt Hil pag. 57. & Camerarius de Eccleſia fratrũ orthodox p. 7. 9 & 11. See the Proteſtãts Apologie, tract. 2 c 2 ſect 3. cũ Waldenſibus fraterna coniunctio ad extremum vſque colenda eſt. So Caluin in Epiſt. 201. ad Polonos. * See Gualterus in his Cronographie ſæc. 12. cap. 25. & 16 and Illiricus in Catalogo; and Oſiander cent. 9. 10. 11. & Fox acts. & Symon Voyen, in catalog. doctor. Eccleſ. p. 134.

eſteemed as barnes; that thoſe married folke, who lie together, without a deſire to get children, doe ſinne mortally; that men might lawfully diſſemble their faith: that there were two beginnings, to wit, God and the diuel: that God created mens ſoules, and the diuel their bodies: that mens ſoules paſſed out of one bodie, into an other: that our bodies ſhould neuer riſe againe: that there was neither Hell nor Purgatorie: that the new teſtament was made by a kinde God, and the old by a ſpitefull God, and therefore the one to be reiected, and the other admitted: that the Author of the old Teſtament, was a lyar and a murtherer: that all the Fathers of the olde Teſtament, were damned: that Iohn Baptiſt, was one of the greater diuels: that Marie Magdalene was Chriſts concubine, and the ſelfe-ſame woman, which the Goſpell affirmeth to haue bene taken in adultrie: that there were two Chriſts, one good, who was borne and crucified, and the other bad, who was viſiblye borne at Bethelem, and crucified at Ieruſalem: that God had two wiues, Collant and Collibant, on whome he begat manie children: that good Chriſt neuer

eate,

eate, nor drunke, nor was euer viſible but in Paules bodie; That to lie with ones mother, was no greater ſinne, then with any other woman &c.

Which horred opinions, howſoeuer White, Abbots, Illiricus, Beza, Caluin, & Foxe, can diſgeſt, and place theſe miſcreant Albigenſes, and Waldenſes, in the Catalogue of their moſt noble Proteſtãt progenitors, becauſe in ſome poynts they agree with them; yet ſome other Proteſtants reiect them as heretickes: the Waldenſes (ſaith Camerarius) neuer agreede with our Churches, nor wee with theirs. The Albigenſes are none of ours, ſaith Iewel; they were Heretikes, ſaith Oſiander: with whom conſent, Cooper (*in dict.*) the Magdeburgians *cent. cap.* 3. Marbeke (*in locis communibus* 22.) and diuers others.

Camerarius de fratrum orthod. Eccleſiæ pag. 273. Iewel in defence of his Apologie. pag. 48. Oſiander. cent. 13 p. 329. See the Proteſtants Apologie tract. 2. c. 2.

They place moreouer in this age, in their Catalogue of Proteſtant progenitors, (a) Peter de Brucis, (b) Abaillardus, (d) Arnoldus, and other like, who maintained in deed, as the Proteſtants now doe; that men had no Free-will, that there is no Reall preſence: that the Maſſe was to be abrogated: that Croſſes were to be broken downe, and the like, yet ſeeing they alſo helde: That no Chur-

a) Illiricus in catalogo teſt.
b) Simondus in Apoc. pag. 542.
c) Lib. epiſt.

Churches ought to be builded, and that ſuch as were built, ought to be plucked downe: that almes-deedes and prayers, were not to be regarded: that God was not a ſimple eſſence: that God was not the author of all good: that the Angels created ſome things; that Chriſt tooke not on him humaine fleſh to free vs: that Chriſt had in him no feare of God: that God could not haue made things otherwiſe then they are: that all the diuels temptations, came by touching certaine herbes and ſtones: that the bleſſed ſhould neuer ſee God, and the like: the Proteſtants haue no great reaſon to glorie in them. Zwing. & Oecolampadij pag. 710. & 716. & centur. 1. col. 848.

In the twelft age, they name S. Thomas of Aquine, Bonauenture, Durand, Lira, Duns, Scotus, Roger Bacon and others, ſo Catholikely addicted, and ſo diametrically oppoſite to Proteſtancie, that none but impudence it ſelfe, would produce them for Proteſtants. Illiricus in Catalogo teſt. Powel in præfat. l. de Antichriſto pag. 14. 15. 16.

They name alſo, Peter Blois, and *Gulielmus de Sancto Amore*; the firſt of which two (beſides theſe two heretical opiniõs; that Monckes liuing by almes, could not be ſaued, and that actuall pouertie, was not lawfull) was in all points (for ought I finde) a Roman Catholike: and White as before p. 392. and Powel in the conſiderat. of Popiſh reaſons. pag. 58.

the

and the other, by their owne *confeſſions, only reprehended our maners, and not our doctrine.

They further (a) name in this age, Frederike the ſecond, Emperour of Germanie, and Almaricus with others of like ſorte; the firſt of which we eaſily acknowledge to haue bene at emnitie with the Pope a long time. But yet, ſeeing he after, (b) hartely repented the ſame, and humbly craued abſolution at the Popes handes, and was in Religion a Roman Catholike, the Proteſtants do him great wrong, in producing him for one of their progenitors: and as touching Almaricus, ſince together with the denyal of the Real preſence, and inuocation of Saints, he alſo taught theſe following (viz. that if Adam had not offended, there ſhould not haue bene anie diſtinction of Sexes, nor anie procreation of Children; that the bleſſed ſhould neuer ſee God, but in his Creatures only; that there ſhould be no reſurrection of bodies; that there was neither, heauen nor hell, and the like) this will proue but an hereticall witneſſe.

*Naper in Apocal. cap. 20. * Oſiand. in Epit. cent. 12. pag. 281.

a) White vt ſupra.

b) See Vſpergenſis in Cronico, & Whimxtelingus in epit. reſū Germā cap. 15.

See Gualtier in Chronograph. ſec. 1200. in collat. c. 1.

IN the thirteenth age they name, Alſarus, Pelagius, S. Katherine of Sienna, William Wickham, William Occham, and ſome others: the three firſt of which, were in all points for ought I can finde, vndoubted Roman Catholikes, and howſoeuer the other did hold erroniouſly in ſome points, yet it is moſt certain, that they were very farre from being in all, Proteſtantically affected.

White in his way as before p. 392. & Powel in præfat l. de antich. White in his way as aboue pag 393. Fox acteo & Monuments. Powel in præf l. de antichriſt.

They further produce in this age, Lollard Walter, and Iohn Witelffe, as two eminent martirs, and moſt renowned Proteſtant progenitors; and yet the firſt of theſe was burnt for theſe and ſuch like opinions. viz. That Lucifer and his aſſociates, were vniuſtly thurſt out of heauen; that Michaell and the other bleſſed Angels, ſhould be damned; that the Virgin Mary remained not a Virgin, that God wil puniſh no ſinnes that are committed here on earth, &c.

* See Gualtier in Cronographia. ſæc. 13. c. 7. in colly

And as for Wickliffe (a) beſides that he dyed of a natural diſeaſe quietly in his bedde) Matthew Hoe, Pantaleon, & Vadianus Zwinglianus, all famous Proteſtants, repute him for an Heretike, and others for a (b) Traytour. Neither doe

a) See Stow and Hollinſhead in their Cronicles an. 1382. and Bale in his 4 centurie.

I ſee

I ſee, how anie Proteſtant can iudge better of him, vnleſſe he happilie allow of theſe following poſitions of his, viz. That no Prieſt ought to poſſeſſe anye thing as proper; that no Magiſtrate had any authoritie, as long as he was in Mortall ſinne; that no Prelate ought to excõmunicate any, vnleſſe he be certain that the partie was before excommunicated by God; that the people may at their pleaſure, puniſh their Lords; that Vniuerſities, Colledges, and degrees therein taken, were as commodious to the common weale, as the diuell; that by Gods law, the brother and ſiſter might marrie together; that God muſt obey the diuel; that euery creature may be called God; that all things happened by ineuitable neceſſity; that to enrich the Cleargie, was againſt the law of Chriſt; that all oathes are lawfull, which are vſed to confirme bargaines and contracts; that a biſhop is not aboue a Prieſt, and the like.

Matthew Moe in tract. 1. de diſput. p. 27. Pantaleon in Cronol. pag. 119. Vadianus Zwingl. l. 5. Antichriſtop. 168. b) See Fox acts & monuments, & Stow. See alſo Melancton in diſput. de iure Magiſtrat. & Sander cent. 9. 10. 11. 12. art 15. ſect. 4. c. 2.

Powel addeth to the former Proteſtant Confeſſors of this age, Nicolas Herford, Petrus Patiſhal, and Richard White; but in acknowledging them to haue bene true Witcliffes, we may iuſtly conclud thé to haue bene notorious heretikes.

Powel in præfat. l de Antichriſto p. 28. 29.

IN

IN the fourteenth age; they place Robert * Aſhton, for one of their rubicated, or prime Martirs; who yet as Stow witneſſeth, was condemned for rebellion and treaſon, and buried vnder the Gallowes.

* Fox in acts & Monuments, & Powel vt ſupra, and Bale, cent. 6 cap. 78. and Willet in ſynopſi. Stow in annal. edit. 1614 fol 344. ſee alſo Holinſhead an. 1414.

Iohn Browne (a) Richard Silbecke, Iohn Beuerly, and William Swinderſbie, are placed as fower other Proteſtant Martirs; and yet the firſt three (b) were condemned for treaſon and rebellion, with the foreſaid Robert Aſhton; and as for Swinderſbie, beſides that Fox confeſſeth, that he is vncertaine what became of him (only he is ſure that he eſcaped the handes of thoſe that had him in hold, & that he had no harme, during the time of Richard the ſecond, viz. in the yeare 1401. in which yeare, he is made a martir) The opinions for which he was queſtioned were theſe: That no man can impriſon an other for debt; that euery Prieſt taking a yearly penſion, committeth ſymmonie; that Prieſts Conſecrating in Mortal ſinne, commit Idolatrie, &c. which euidently ſhew, that Swinderbie was an heretike.

See the examination of Foxes callender in the 3. cõuerſion.

William Torpe, Iohn Purney, and Sir Iohn Old Caſtle, are three other Proteſtanc

White & aboue. Powel in

ſtant Martirs of this age; and yet the two firſt are confeſſed by Powell, to haue bene Weckliffites, and conſequently heretiks, as before is ſhewed; & as cõcerning Old-Caſtle, (whom Fox ſtileth Lord Martir) Stow and Hollinſhead confeſſe, that he was conuicted and condemned for treaſon and open rebellion, and accordingly executed. an. 1417. December 14. an. 3. Henrici. 5. And as touching his doctrine, he was ſo madly minded (ſaith Walſingham) that he thought hee ſhould riſe againe the third day.

præfat. li. de Anti chriſto. p. 33.34. Fox acts & mõ. Stow and Hollinſh. an. 5. Henr. 5. Walſing. an. 1417. p 448 Fox and Powel vt ſupra.

Roger Only, alias Bullingbrooke, Elenor Cobham, and Rainold Peacocke, are produced as three other Proteſtant progenitors in this age; the two laſt for Confeſſors, and the firſt for a rubricated Martir, who yet was executed for no other cauſe, but for that he had ſought the kings death, by art Magicke; and as for Elenor * Cobham, ſhe was conuicted to haue bene a principal agent in the conſpiracie with Only; and after conuiction, was committed to the ward of Sir Thomas Stãdly, where ſhe remained during her life, in the Caſtle of Cheſter, whoſe pride, falſhood, couetouſnes, and lecherie (ſaith Stow) were cauſe of her confuſion.

This Only or Bulingbrooke is named by Fox in his firſt editiõ knight and in the ſecond Prieſt.

* Elenor Cobham, is ſtyled by Powel pijſſima Ducisſa, a moſt pious Dutches. Stow an. 20. Henrici 6.

Thirdly,

Thirdly concerning Peacoke, the ſame (a) Stow will tell you, that he was accuſed, for denying certaine Articles of the Apoſtles Creede, which he after at Paules Croſſe, abiured, reuoked, and renounced, requiring all men, in the name of God, & as they tendred their ſaluations, not to giue credite to his pernicious doctrines, errours, and hereſies (which by preſuming on his owne naturall witt, & preferring his owne iudgement in reading the Scriptures, before the iudgemēt of his Holy Mother the Church, hee had conceiued and written) but that all ſuch books & writings, ſhould be deliuered to the Archbiſhop, or his Commiſſaries, to be burnt, as well deſeruing the ſame.

a) Stow ann. 36. Henr. 6.

They further name in this age, Iohn Hus, Richard Turmin, and Machiauill. The firſt of which three, maintained all Wicliffes opinions, and is iuſtly rāked by Mathew Hoe, in the Catalogue of Heretikes, & his opinion, ſtyled Monſtrous Monſters. Secōdly cōcerning * Turmin, he was in the conſpiracie with Sir Iohn Oldcaſtle. And as touching Machiauil all men know that he was a true Atheiſt.

White vt ſup. Fox in Acts & Monum. Illiricus l. 19. teſt. p. 1916. an. 1608. edit. Matthew Hoe in tract. duobus. tract. 1. de diſp. pag. 27.

* Of this Proteſtant Martir, Fox cōfeſſeth, that he not onely eſcaped burning, but had neuer ſo much as any ſentence of death pronounced againſt him.

And thus hauing exactly viewed the Catalogue of the Proteſtants pretended Anceſtrie, and found them to be no other, then either confeſſed Papiſts, known Schiſmatikes, deteſted Heretikes, Athiſts, Magitians, Thieues, and Traitors, I will conclude this chapter with this dilemma.

Either Luther and his Cope-mates Caluin, Zwinglius and the reſt, had knowne, viſible, and eminent predeceſſors, who profeſſed the doctrines they now teach in al former ages, or they had no predeceſſors. If they had no predeceſſors (as Luther himſelfe, and moſt learned Proteſtants confeſſed in the beginning of this chapter) it muſt neceſſarily follow (to ſay nothing of the calling of Proteſtant Miniſters, which can no way be lawful, becauſe it was neither (a) ordi-

(a) Ordinarie that is, from men of lawfull authority it could not be, for neither at that time, nor long before, there had bene any knowne or viſible

Proteſtant Miniſter or Magiſtrate, as they themſelues confeſſed in the beginning of this chapter: and as for Papiſts, who then were onely viſible, as moſt Proteſtants acknowledge, they neuer ſent them to Preach thoſe new doctrines, neither will any Proteſtant indure to deriue anie ſmall authoritie from them. We (ſaith Fulke in his Retentiue p. 67.) and in his anſwere to the falſe Catholike (pag 50) deteſt, abhorre, abiure, and ſpit, at your Antichriſtian and filthie Orders; you are deceiued, if you thinke that we hold your Offices of Deacons, Prieſts, or Biſhops, for any other then meerely laicall; The Papiſticall ordinations ſaith Powel (in his conſideration of the Papiſts rea-

narie,

ſons, pag. 71. & 70.) are meere Prophanations, neither is there in the Papacie any Eccleſiaſtical calling. So he, and the like is affirmed by Beza, apud Sarauium in defenſ. tract. p. 65 Bucanus in loc. commun. loco 42.

ordinarie, nor (b) extraordinarie, that is, neither immediatly from God, nor mediatly by men of lawfull authoritie: If (I ſay) they had no predeceſſors, it muſt needes follow, that the doctrines, on which the Proteſtant Church is founded, were hereticall and Antichriſtian, & they themſelues Nouellizers, becauſe

b) Extraordinarie or immediatly frō God, it was neither by their own confeſſions, and this for

two reaſons: Firſt, becauſe extraordinarie calling hath not bene in vſe ſince the Apoſtles time, nor muſt euer be expected, till the end of the world, as Luther in tom 5. Witt. in cap. 1 ad Galath. p. 376. Muſculus (in locis commun p. 304.) Lobecke (in diſput. Theolog. p. 358.) and Sarauia (in defenſ. tract contra defenſ. Beza p. 73. & 35 36. 37.) contend. Secondly becauſe extraordinarie vocation was euer accompanied with miracles, as the ſaid Luther (in locis communib. claſſe 4 cap. 20. & Epiſt. ad Senatum Mulhuſ. apud Sleydan. l. 3. an. 25.) Piſcator (in volum Theolog. Theſ. 1. loco. 23.) Polanus (lib. 1. part. Theolog. pag. 358.) and other affirme; Now that no Proteſtant euer wrought any miracle, is manifeſt in it ſelfe, neither will anie of them challenge ſo much; We neither worke miracles, neither doe we hold, that the doctrine of truth is to be confirmed by Miracles. So Sutliffe in examin. Keliſ. p. 8. and the like is affirmed by Fulke (contra Remiſt teſt. fol. 478.) Eraſmus (apud Fitz Siomn in Britanniar. Miniſtr.) and others.

the true * Church of Chriſt, according to expreſſe Scriptures, conſent of Catholike writers, and confeſſions of beſt

* Eſay. c. 2. verſ. 2. & cap. 60. 61. & 62.

learned Proteſtants, muſt be alwaies as a Cittie ſeated one the toppe of a hill, knowne, eminent, and glorioufly viſible, whoſe Suune muſt neuer ſet, nor her Moone lie hidde, whoſe gates muſt euer ſtand open & the like, hauing in her Paſtors and Miniſters preaching the word, and adminiſtring the Sacraments, and reſiſting al nouelties & falſe doctrines.

But if (as Illiricus, Fulke, & D. White contend) Luther & his cymiſts, had anie Predeceſſors, the chiefe of which were thoſe formerly mentioned, in what catalogue or ranke Proteſtants are to be placed, in being deſcended, from ſuch accurſed, and infamous, progenitors, let the reader iudge.

per totũ. And Pſal. 91. v 4. Epheſians 4 11. 12. Mat. 18. v. 15. & cap. 24 v. 25 26 And Daniel 2 v. 44. And Oſee c. 2. v. 19. Athanaſ. in Orat. de Chriſti. Chryſoſt. ſerm 26. de Pentecoſt. Auguſtine epiſt. 170. & in Concione 2. in Pſal. 5. See allſo the Proteſtants Apologie, tract. 2. c. 2. ſect 8.

That all the chiefe doctrines and Principles of Proteſtancie, are old condemned hereſies; and that the moſt damned hereſies that euer were hatched in any age, haue bene cherished, foſtered, and defended by the chiefe Doctors in the Proteſtant Church.

CHAPTER II.

THat all the doctrines which Proteſtáts at this day ſo eagerly maintaine againſt Roman Catholikes, are old condemned Hereſies; and that the chiefe

chiefe Apoſtles and Doctors of Proteſtãcie, haue reuiued and defended all the moſt deteſtable hereſies, that euer any former age begotte, Iames Gualtier in his learned and elaborate Cronographical tables (out of the ſeueral Catalogues of Hereſies, compoſed by S.Epiphanius, Anſtine, Philaſtrius, Alphonſus à Caſtro, Prateolus, and other auncient and moderne writers) hath proued at large. Out of whome I will here inſtance in ſome few which ſeeme to be as the Marrowe, Eſſence, and life of Proteſtaniſme. Setting downe the age in which theſe Hereſies were firſt begot; the Fathers and Councels, who oppoſed and condemned them, and the Proteſtant Doctors by whom they are reuiued and maintained. I will begin with the firſt age.

Iacobus Gualtier lib cui titulus Tabula Cronographica Eccleſiæ catholicæ à Chriſto nato vſq; ad ann. 1614. edit. an. 1616.

In the firſt age, Simon Magus one of the firſt deteſted heretikes, was condemned of hereſie by S.Clement and S. Ireneus, for teaching: that men are not ſaued by good workes, but by faith only: and that man had no free will: both which aſſertiõs, are now generally maintained by all ſorts of Proteſtants, as two principall and eſſentiall Articles of their religion.

Clement. 3. recog. Irenæus l. 1. c. 20.

That (b) it is not in mans power to

b) Luther.

thinke either good or euill, but that all thinges doe hapen by absolute necessitie, is one of our chiefe Articles, saith Martin Luther, (c) And as for Iustification by faith only; for (d) faith only Iustifieth, and not that faith which includeth Charitie) it is an Article which we cannot be without, because that failing, our Church falleth, (e) it is our onely safeguard, without which, both we and all other sectaries, had vndoubtedly perished, (f) it is the summe of our Gospel. So Luther.

In the second age Cerinthus stands conuicted of heresie by (g) S. Epiphanius, for teaching that children might be saued without Baptisme; which is now a plausible doctrine, among all the Caluinian Protestants.

Baptisme is but a seale of the promise, and neither hindereth not furthereth in the way of saluation; neither doth the saluation of children, depende on baptisme, but on the promise which God made to Abraham, Gen. 27. 7. therefore all the children of beleeuing parents, are sanctified in their mothers wombe, and are by faith the heires of the kingdome of heauen, so (a) Caluin and the like is affirmed by Rogers, Willet, Babington, Zan-

in artic. 36.
c) Idem tom. 5. Ger. Ien. in admonit. ad German. fol. 288. & tom. 7. Ger. Wite fol. 478.
d) Idem tom. 1. Ger. Wit. in 2. ad Galat. fol. 47. & 91. & tom. 1. Latt. Ien. fol. 488.
e) Idē to. 5. in c. 3. ad Gal.
f) Idem tom. 2. lib. de abhominatione Missæ fo. 390
g) Epip. hæres 8.
a) Caluin. lib. 4. Inst. cap. 16. n. 24. & 27. & 26. &

Zanchie, and all other pure Caluinian Proteſtants.

In the ſame age, Ebion ſtands condemned of hereſie, by the ſaid Epiphanius, for denying *that Chriſtians enioyed the veritie of the old Figures*; which is alſo a currant doctrine among the Caluinian Proteſtants: For they generally teach: that the Sacrament of the Euchariſt, is but a figure of Chriſts bodie: That S. Iohn Baptiſts baptiſme, was all one with ours: that our Baptiſme exceedeth not in prerogatiue the Iewes circumciſion, that the ſchoolemens diſtinction (teaching that the Sacraments of the Old law did only adumbrate or ſhaddow, and the Sacraments of the new conferred grace) was to be hiſſed at: & that the Iewes in their ſacraments, had the ſame ſubſtance of Chriſt that we haue.

c. 15. n. 10. & 20. & in antid. cõcil Trid. ſeſſ. 5. Rogers in his booke entituled the Catholike doctrine of the Churche of England. art. 52 Willet in Synop. cont. 11. qu. 3. Babington Commẽt. in Gen. 17 7. Zãch. in Miſcel. l. 5 art. 17. Epiphan. hæreſ. 30.

b) Caluin. l. 4. Inſt. c. 17. & 19. per totũ. Et c. 14 n. 20. & l. 2. cap. 10 n. 5. & Willet in Synop. controu. 15. q. 3. & controu. 12 qu. 7. & Powel l. 2. de Antichriſto cap. 21.

Againe, the ſame Ebion was condemned by the foreſaid * Father, *For impoſing a neceſsitie on marriage*, which is a doctrine much vrged & defended by Martin Luther, the Proteſtants Apoſtle and Euangeliſt. As it is not in my power (ſaith he)

* Epiphã. hære. 30.

Luther in Sermon. de Matrimonio 1522. fol. 5. latt. Witt. See allſo Calvin l. 4. Inſtit. c. 13. n. 3. & Harmon. in Matt. 19. 12.

he) not to be a man, ſo it is not in me to liue without a woman &c. For our Election or Councel is not free, but a thing naturally neceſſarie, that a man be ioyned to a woman, and a woman to a man; for this word which God ſpake, increaſe and multiplie, is not a precept, but more thē a precept, to wit, Gods worke which is not in our power to hinder or omit, but it is as neceſſarie as to be a man, and more neceſſarie then to eate, drinke, purge, ſleepe or wake, &c. So Luther. And in another place, exempting but three kinds of men from the neceſſitie of marriage, viz. Gelded men, Eunuches borne, and ſuch as haue made themſelues Eunukes, he addeth ſaying: whoſoeuer doth not finde himſelfe in the number of one of theſe, muſte in any caſe thinke of a wife, and haſten marriage, yea though he haue made ten vowes, oathes, promiſes and adamantine obligations to the contrarie.

Epiphan. hære. 27. & Auguſt. hær. 7.

Againe in this ſame age, Capronimus ſtandes condemned of hereſie, both by S. Auſtine, and S. Epiphanius, for contending that the law appertained not vnto Chriſtian men: which is one of Luthers prime doctrines. You ſhall heare him

a) Luther tom. 4.

ſpeake (a) The Apoſtle ſaith, ye are not vnder

vnder the Law, but vnder grace: how not vnder the Law? accordinge to the new man, vnto whom the Law doth nothing appertaine, for it had its limitts vnto Chriſts time, as Paule afterward ſaith, &c. (b) O Law touch not my conſciẽce, for I am baptized, and by the Goſpell called to the communion of Iuſtice, and euerlaſting life, to the Kingdome of Chriſt, where there is no Law, but meere remiſſion of ſinnes, peace, quietnes, and mirth, &c. (c) Therfore a Chriſtian is free from all Lawes, and ſubiect to none, neither within nor without. (d) The opinion of Hierome and others is to be reiected, who dreame that Paule ſpeaketh not here of the ten Commandements, but of the Ceremonial Law, &c. (e) I vnderſtãd this ſaying of Chriſt, *do this and liue*, as a certaine Ironie or ſcoffing ſpeech, &c. (f) Neither doth Paule ſpeake here of the Ceremoniall Law, &c. but of all the Law, there ſimplie all the Law, whether it be Ceremoniall, or of the ten commandements is abrogated to a Chriſtian, &c. (g) Thomas and other Scholemen ſpeaking about abrogating the Law, ſay, that the Iudiciall and Ceremoniall Law were taken away after Chriſt, but not the Moral; but theſe

Ien. latt. argum. in epiſt. ad Galat.

b) Ibid.

c) Ibid. in cap. 2 ad Galath. fol. 46.

d) Ibid. fol. 42.

e) Ibid. fol. 89.

f) Ibid. fol. 38.

g) Ibid. in cap. 4 ad Gal. f. 144.

theſe ſpeake they know not what, &c.

b) Ibid in cap. 2. fol. 62: & 54.

(b) What is it to me, that thou ô Law, accuſeſt me as guiltie, that thou conuicteſt me of many ſinnes committed? yea I commit manie daily, but this is nothing to me, now I am deafe, I heare thee not, I pray thee trouble not my cõſcience: (c) true it is, I haue ſinned, therfore God will puniſh & condemne me? no; yea but the Law of God ſaith ſo. I haue nothing to doe with this Law: why? becauſe I haue an other Law, which cõpelleth this Law to be mute, to witt, Libertie, what Libertie? of Chriſt, for by Chriſt I am freed from the Law: ſo a faithfull man by only faith may lift vp him ſelfe, and conceaue ſure hope and firme conſolation, that he may not waxe pale at the view of ſinne, but may ſay, Sir diuel, thy threats and terrours mooue me nothing, becauſe there is one which is called Ieſus-Chriſt, in whom I beleeue, he hath abrogated the Law, and is thy Sathan, ô Sathan: ô Law if thou canſt accuſe me, binde me, terrifie me, I will place ouer thee an other Law, that is to ſay, an other tyrãt and tormentor, who ſhall in like maner accuſe, bind, and oppreſſe thee, thou art in deed my Hangman, but I haue an other Hangman Chriſt,

c) Ibid. in cap. 2 fol. 55.

See alſo Caluin. 4. Inſt. c. 10. n 5. & l. 3. c. 19. n. 2 & 4.

Chriſt, who ſhal tortour thee, by him I am free. If the diuell beate me, I haue a ſtronger diuel, who ſhall in like maner whip him. Chriſt is my diuel; (a) therefore a conſcience beleeuing in Chriſt, ought to be ſo ſure, that the law with his terrours and threats is abrogated, that he muſt altogether be ignorant, whether Moyſes, the Law, or a Iew euer were; (b) the Law certainly is no other then the ſincke of all euils, hereſies and blaſphemies, becauſe it only augmenteth ſinne, accuſeth, terrifieth, threatneth death, ſheweth God to be an angrie Iudge, cõdemninge ſinners: wherfore if thou be wiſe, banning farre off, ſtuttering and ſtammering Moyſes with his Law, neither let his terrours and threats any way moue thee, but do thou ſimplie ſuſpect him as an heretike, an excommunicated perſon, a damned wretch, far worſe then the Pope and the diuell himſelfe, and therefore in no caſe to be heard &c. Hetherto Luther.

v. Luther vt ſupra in cap. 2. ad Galat. fol. 55.

a) Ibid. in cap. 3. ad Galath. fol. 115.

b) Idem in c. 4. Gal. fol. 118.

Againe in this ſame age, the Gnoſtikes ſtand condemned of hereſie by ſaint Auſtine, for teaching, that ſome creatures were of their owne nature ill: which is Caluins expreſſe doctrine. For he plainly ſaith, that the diuel was by nature

Auguſt. hær. 6. ſee Alphon. à Caſtro in v. Creatura, & v. malum.

Caluin. l. 3. inſt. c. 23. n. 3. & l. 1. c 14. n. 15. & 17.

euill, wicked malicious: and that al men (whome God hath Predeſtinated to death, are by a natural condition, guiltie of death.

Epiphan. in anacoph. & Auguſt. hær. 18.

Againe in this ſame age, the Caini ſtand condemned of hereſie, both by S. Epiphanius & S. Auſtine, for teaching that Iudas fact was good in betrawinge his maiſter; and that he fore-ſaw the benefites which would accrew vnto vs by Chriſts Paſſion: which in like manner is pauſible doctrine, among all the Caluin Proteſtants: I confeſſe (ſaith Crowly) in his Treatiſe entituled. (*An Apologie or defence of the Englishe Writers*) theſe are my wordes, that Gods Predeſtination was the onely cauſe of Adams fall, but not conſequently of all ſinne, for ſuch as haue eyes to ſee, doe ſee that Adams fall was good, &c. yea it is a doctrine generally maintained by Proteſtants (as ſhall be ſhewed in the next Chapter) that Abſolons inceſtuous adulterie, was Gods worke: that Iudas treaſon, was as well the worke of God, as Paules vocation: that the Iewes in abuſinge our Sauiour, and puttinge him to death, did nothing but what the hand and Counſell of God had formerly decreed, and the like.

Crowly in his Apologie, pag. 30. & 46.

See Melancton in Rom 8. edit 1. & Caluin l. 1. Inſtit. c. 18 n 1. & 2. & l. 3. c. 23. n. 8.

Againe

Againe in this same age the Plotemaians, stand condemned for heretikes by Saint Epiphanius, for maintaining, *that God had commanded some impossible things.* And in particular touching, the inseparable knot of marriage; which doctrine is generally maintained by all Protestants; as appeareth not onely in that they (contrarie to Gods word) admit of so many diuorces as shalbe anone shewed, but in that they maintaine * that the Law of God, or the ten Commandements are impossible to be kept, (a) no not though a man be neuer so much assisted or holpen by Gods grace.

Epihan. hær 33.

* Caluin l. 2. Institu. cap. 7 n. 5. & in Antid. conc. Trid sess. 6. c. 2.

a) Idem commēt. in Act. 14. v. 18.

Againe in the same age the Priscilliās, Marcites or Marcocites stand condemned for heretikes, both by S. Ireneus, S. Augustine and S. Epiphanius, for teaching that the order of Priest-hood, appertained as well to women as to men; which doctrine is also maintained by Luther and Caluin, the two great Euangelists of Protestanisme.

Irenæus l. 1. c. 9. Epiphan. hær. 49. August. hær. 7.

In the administration of the (b) Sacraments, it is not materiall whether the partie (administring) be male or female, young or old, neither neede we in the administration of the Word and

b) Luther tom. 7 Wit. Lat. in notis Eccles. fol. 150.

and Baptiſme be inquiſitiue touching theſe &c. (c) I ſay, that among Chriſtian people, there is no difference of perſons, no Lay perſon, no Clarke, no Shaueling, no Annointed perſon, no Monke &c. Prieſthood in the New Teſtament is ſpiritual, and common to all Chriſtians, for wee are all Prieſts in the ſame manner that Chriſt was a Prieſt: this ſentence is vnreſiſtable, that in the New Teſtament, there are no viſible Prieſts, nor can be different from lay perſons, and ſuch as be, are without the warrant of Scripture: therefore all Chriſtians, haue power and authoritie to Preach though Behemoth, with all his adherents burſt himſelfe: when Paule ſaith, it is not permitted for a woman to ſpeake in the Church, he doth not ſpeak ſimply, as if it were vtterly vnlawful for a womã to Preach, but if a man be in preſence, that is able to performe that office, otherwiſe it is neceſſarie that a woman ſpeake &c. all Chriſtians, both men and women, young and and old, maiſters and ſeruants, miſtreſſes and maides, learned and vnlearned, are Prieſts: neither is there any difference, if their faith be alike: whoſoeuer hath crept out of baptiſme, may glorie, that he is both a Prieſt, a Biſhop, and a Pope.

Hether-

c) Idẽ to. 2 Ien. Lat l. de abrogãda Miſſa. fol 442 443. 444. 447. 448. 449 & to. 1. Ger. Ien. fol. 336. & 824. apud Vtenbergium cauſa 7. See alſo tom. 2 Lattin, Wit. fol. 90. & li. de miniſtris Eccleſiæ pag. 36. where recouing vp all the parts of Prieſtly function, as to Preach, to Baptiſe, to Conſecrate, to giue abſolution, &c He cõcludeth that

Hetherto Martin Luther. And the like is taught by other Proteſtants; yea Gualterus affirmeth, that in Prouince, Straſburg, and infinite other places, women haue bene ordinarily ſeene to Preach; and that not many yeares ſince, a woman among the Abbenacenſes, when a certaine Miniſter denyed to giue her the Communion, went angerly home to her owne houſe, and there laying a Napkin vpon a ſtoole, ſet Bread & Wine thereon, and with her owne handes, miniſtred vnto her ſelfe, the Lords ſupper.

they are all common to women. See Caluin. l. 4. Inſt. c. 19. n 28. & c. 4. nu. 9. Gualter in Cronographia. ſæc 12. in coll. c. 16. See Florimundus Raimundus l. 7. de Origine hæreſ. c. 7. n. 5. where he reciteth many ſtories to this purpoſe.

Laſtly in this ſame age, Prodicus the father of the Adamites, ſtands condemned of hereſie by the * Doctors of that time, for teaching *that Chriſtian people, were not tyed in conſcience, to performe anie Lawe*; which doctrine is likewiſe maintained by Luther and Caluin, and followed in practiſe by all ſorts of Proteſtants. It is certaine, that neither Men nor Angels, can impoſe any Lawes vpon Chriſtian men, vnleſſe they be willing thereunto. So Luther, and the like is affirmed of Caluin. Yea he dareth to ſay: that humane Lawes, how good or honeſt ſoeuer, whether they be made by Church or Magiſtrate, doe not binde in conſcience (a) and that the promiſed libertie in the

* See Baron. anno 120. n. 37. Luther in captiuit. Babilon. tom. 2. Ien. lat. fol. 247. 173. 275. Caluin.

Goſ-

l. 4. Inst. c. 10. nu. 1. See also l. 3. Inst. c. 19. nu. 2. & 4

Gospel, did acknowledge neither King nor Magistrate among men.

IN the third age, the Manichæans stand condemned by S. Augustine, for that they condemned Altars; which is so currant a doctrine among Protestats, that Mr. Smith in his Sermon vpon the Lords Supper, boldly affirmeth, that the word Altar hath bene kept in the Church by the diuel, that men should beleeue the Eucharist to be a Sacrifice.

a) Lib. 4 Instit. c. 20. n. 1. Augustin. contra Faustum Manich l. 20. c. 5. 6. 7. & hær. 40.

Againe the same Manichees * heretically attributed all thinges to fate or ineuitable necessitie, and affirmed, that sinne could not be auoided; which is a doctrine now generally maintained by all Protestant doctors, especially those of the Caluinian sect (b) *reprobi euadere nequeunt peccandi necessitatē, &c.* The Reprobats cannot auoid the necessitie of sinning; especially, when by ordinance of God, such a necessitie of sinning is imposed vpon them. So Caluin. Yea there is nothing more familiar with him & his followers, then to affirme (c) that man being iustly forced by God, doth doe what is not lawfull for him; (d) that God caused Absolon to pollute by incestuous Adulterie, his fathers bed; (e) that

* See Prateolus v. Manichęi.

b) Caluin l. 3. Instit. c. 23. n. 9.

c) Idem l. 1. Inst. l. 18. n 4.

d) Ibid. nu. 1.

(e) that God doth not only permit men to fal into errour by forſaking them, but ſeduceth, hardneth, deliuereth into a reprobate ſence, and ſendeth a powerfull errour, to make men doe ſuch a thing (f) That the moſt horred offences that euer were, are done by Gods decree: that ſinnes through the force of that decree, are altogether inauoidable.

e) Bucer. in cap. 1. ad Rō p. 72. & in cap. 9. p. 454.

f) Piſcator de Predeſt. pag 105. 166. 167. cap. 1.

IN the fourth age, the Donatiſts ſtand conuicted of hereſie by S. Auſtine, for contending, that the Baptiſme of Chriſt and S. Iohn Baptiſt, were al one. Which is a doctrine generally defended by all Caluinian Proteſtants; (b) the auncient Fathers were deceiued (ſaith Caluin) when they ſaid, that the Baptiſme of Iohn, was but a preparatiue to the Baptiſme of Chriſt: we (ſaith D. Willet) affirme, that the Sacrament of Iohn and our Sauiour, were all one; yea (ſaith Powel) we Proteſtants hold it a blaſphemie in the Papiſts, for making a difference betweene Iohns, and Chriſts Baptiſme.

Auguſt. l. 2 contra lit. Petil. c 32. & 34.

b) Caluin. l. 4. Inſtit. c 15 nu. 8. & 1. Willet in ſynop. controu. 14 q. 3. & contr. 12. q 7. Powel l. 2. de Antichriſto, cap. 11.

Againe, the ſame Donatiſts ſtande condemned by S. Optatus Mileuitan, for contemning holy Oyle, and caſting it

Optatus Mileuitan. l. 2.

& 6. contra Parmen. See Sanders hær. 91.

on the ground; as also for that they caused the Sacrament of the Eucharist to be cast to the dogges, pulled downe Altars, (which he calleth, the seates of Christs body) broke and sould Chalices, rent and tore corporalls, veiles, bookes, and other instruments appertaining to Gods seruice: which was the ordinarie deportment of Caluinian Protestants in the beginning of their deformed reformation, and in which they still perseuer, as opportunitie offereth it selfe.

Againe the same Donatists stande condemned by S. Austine, for teaching, that the Catholike Church was perished in al the world, except in those places in which Donatus liued. Which allso is a doctrine generally taught by all sortes of Protestants, as was shewed in the former chapter.

Augustine concione 2 in Psal. 5. & in Ps. 18. & in epist. 16. ad Donatist. & lib de vnitate Eccles. c. 12 & 13. Epiphan. hær. 68 & 69. Theodoret. lib. 4. hæret. fab. & August hæret. 46.

Againe in the same age, the Arians stand condemned of heresie by S. Epiphanius, S. Theodoret, and S. Austine, for maintaining, that the Father, Sonne, and Holy Ghost, were not of one nature, substance, or essence, and refusing to admit the word ὁμοούσιον, or consubstantial, because it was not in the scripture: in both which, the chiefe Protestant Doctors, shew themselues to be their true disci-

diſciples and faithful followers, as ſhall be ſhewed in the next chapter.

Againe the ſame Arians were * condemned, for that they taught that the Sonne of God was ignorant of manie thinges, and that he learned as he grew in yeares, which alſo is currant doctrine with Caluin and his Cymiſts. (a) It is euident, that ignorance was common to Chriſt with the Angels: ſo Caluin; yea he further ſaith, that Chriſts ſoule was as ſubiect to ignorance, as the ſoules of other men, and that this was the onlie difference betweene vs and him, that our neceſſities are of neceſſitie, his voluntarie: and that Chriſt in particular knew not the day of Iudgement, nor what tree that was which he curſed. And the like is taught by other Proteſtant Doctors, as ſhall be ſhewed in the next chapter.

* Athanaſius ſer 4. contra Arrianum & Hilario l 9. de trinitate.

a) Caluin Harmon. in Mat c. 24 v 36. & har in Luke c. 2. v. 40.

Againe the ſame Arrians are * condemned of hereſie, for maintaining that *a Councel, howe lawfully ſo euer aſſembled and approued, might erre*: Which alſo is a high-prized doctrine in the Proteſtant Synagogue; you ſhall heare the wordes of their firſt Author and Euangeliſte. (b) Among all the Councels, I neuer ſaw any in which the Holie Ghoſt was foũd; Councels are vncertaine, neither muſt

* See Alphonſus à Caſtro. v. concili.

b) Luther in poſtil. concione 1 poſt Dominic. Trinit. fol. 114

Wit. Lat. & art 115. & 500. & tom 7. Witt Ger. fol. 262.

we trust vnto them; for there was neuer any so incontaminate, but either added or diminished from Gods word, yea the councel of the Apostles, albeit it was the first and most pure, had some what mingled with it, &c. This abhominable opinion (that councels haue the holy Ghost) is to be numbred among the greatest euils of christianitie. So this Apostata.

Epiphan. hær. 75. & in acephal. August. hær. 53. Nicep. l. 9. c. 16.

Againe in the same age, Eustachius and Aerius stand condemned by S. Epiphanius and S. Augustine, for maintaining that the *prescript Fastes of the Church, were not to bee obserued*; which is also a knowne currant doctrine among all sortes of Protestants; yea it is common with the purer sort of them, to make their greatest feasts, vpon the greatest and solemnest fasting dayes, of which none can be ignorant.

Epiphan. hær. 75. & August. hær. 53.

Againe the same Aerius, stands condemned by the two fore-said Fathers, for teaching that the *dead were not to bee prayed for, nor Sacrifice to be offered for them*: Which allso is a Doctrine generallie taught by all Protestant Doctors; yea in defence therof, they dare pronounce with their maister Caluin; that al the Fathers, in praying and offering Sacrifice for the dead, were fooliſhly deluded by the

Caluin. l. 3. Instit. c. 5. n. 10.

the deceipts of Sathan; that it was an argument of ill consulted sedulitie, in considerate crudelitie, and peruerse emulation; that the custome of praying for the dead, was a profanation of the inuocation of God, and that it was an errour, yea and a grosse and superstitious errour.

Againe in the same age, Iulian the Apostata stands *condemned, for that he brake downe the Image of our Sauiour, and caused his owne to be set vpp in steed thereof; as also for that he was a great enimie to the Holy Crosse, the Crucifix, and the signe of the Crosse: And haue not the Caluinian Ministers aboundátly reuiued the memorie of this accursed Apostata? Haue they not throwne downe the Images of our Sauiour? broaken downe Crosses and Crucifixes? doe they not hold the signe of the Crosse as superstition? and in steed of the Images of Christ and our Sauiour, doe they not place in their priuate howses the pictures of their Apostata deformers, or the Lasciuious Images of Venus and Adonis, Iupiter and Ganimede, and such like? &c.

* See Sozomen. l. 5. cap 20. & Eusеb. l. 7. c. 14.

Againe in the same age Helùidius stáde condemned by S. Hierome and the other

Catholicke Doctors, for equalling the merit of marriage, with the meritt of virginitie, which hereticall doctrine, all the Doctors of Proteſtancie do allſo eagerly maintaine; yea their father Luther dareth to write: that ſingle life, is farre more baſe and vild then marriage: that matrimonie, is more then a precept: that who ſo determineth to liue without a woman, muſt put off the name of man, and put on the nature of an angell or ſpirit; that he muſt needs be a whoremaſter that flyeth marriage: and that it is more neceſſarie to lie with a woman, then to eate drinke or ſleepe.

Hieron. contra Heluidiū Luther Sermon. de Matrimonio tom. 5 Lat Wit & tom in Epiſt. ad Wolfang fol 505. See Caluin. lib 4 Inſtit. c 12 nu. 28. & Harmon. in Mat 19 11. 12.

Againe the ſame Iouinian ſtands condemned by S. Auguſtine, for maintaining, that theſe who were by Baptiſme regenerated, and receiued into grace, could not looſe that grace, nor ſinne, at leaſt to death: which verie doctrine was reuiued by Luther, & is ſtill eagerly defended by all Caluinian Proteſtants.

Luther in captiuit Babilon. tom. 2 Lat Wit fol. 78. Caluin. l. 4. Inſt c 17 nu 2 D mman l. de Perſeuerantia

Thou ſeeſt how rich a Chriſtian or Baptized man is, who though he would, cannot looſe his ſaluation, what ſinnes ſoeuer he commit, vnleſſe he will ceaſe to beleeue. So Luther. By our ſinnes (ſaith Caluin) we can no more be damned then Chriſt himſelfe; we maintaine ſaith

saith Damman, that the iust man must of necessitie persever, and that those who are truly faithful, cannot fall from grace by any sinnes: they that are once iustified, remaine alway iustified. So the Vniuersitie of Oxford, in their late Vespers. 10. Iulij. nu. 16. 19. resp. Baites &c. Iles, and the like is affirmed by Piscator and all others. Sanctorum p. 148 & Piscator in resp ad duplic. Vostij. p. 389 & alij passim.

IN the fift age Vigilantius stands condemned of heresie by S. Hierome, for deriding the Catholike custome in setting vp waxe lights at the Tombes of martirs; for impugning the single life of Preists: for teaching that it was idolatrie, to reuerence the sepulchers and holie relikes of Saintes, and denying that Saints were to be inuocated or worshipped. Then which Vigilantian heresies, no doctrines are more plausible in the Protestant religion. The Pelagians in the same age are condemned of Heresie by the foresaid father, for boasting that they were sure of their iustice, and might securely promise to themselues the kingdome of heauen; which is the verie doctrine of the Protestants at this day; All the faithful ought to be certaine of their saluation, saith Caluin, yea saith he, that Hieronimus contra Vigilantium. Hieronimus l. 3. contra Pelagianos. Caluin in Antidot. cõc. Trid.

ſeſſ 6. c 15. 13. & 10. & l. 3 Inſt c. 2 nu. 16. 38 39 40. & l 4 c 17 nu. 2

a) Luther tom. 4. Ien. Lat. in cap. 4. ad Galat. fol. 118 & 122 & in Colloq menſal.

man is not truly faithful, who doth not confidently glorie, that he is the heire of the kingdome of heauen, ſince our ſinnes can no more hurt vs, then Chriſt him ſelfe, nor we looſe heauen, more then he. (a) We, thankes be to God, can decree and iudge out of the word, how God is affected towards vs; we ought not to doubt, that the ſpirit of God dwelleth in vs, but certainly to determine, that we are the temple of the holy Ghoſt; we ought firmely to beleeue, that not only our office is pleaſing vnto God, but alſo our perſon, and whatſoeuer we ſay, do, or thinke. So Luther. To which maiſter Powel addeth, that it is blaſphemie to ſay, that euery man ought not to aſſure himſelfe of his ſaluation.

Powel de Anti-chriſt l. 2. c 19.

* Auguſtine hær. 89. Socrates l. 7. c 31. Sanders hær. 100.

The Neſtorians in this ſame age ſtand * condemned of hereſie, for teaching, that Ieſus Chriſt borne of the Virgin Marie, was not God, but meere man, and after had the diuinitie ioyned vnto him, the merit of his holie life, and that not perſonally neither, but only by a ſpeciall prerogatiue, &c. In which blaſphemous hereſie, Luther and Caluin far exceede him, for though they ſeeme to acknowledge that Chriſt was perfect God, and that his diuinitie

was

was ioyned to his humanitie perſonally by an hypotaſticall vnion, yet they faſten ignorance and deſperation on him, and make him a ſinner, yea the greateſt of ſinners: You ſhall heare them ſpeake; *Omnes Prophetæ &c.* All the Prophets foreſaw this in ſpirit, that Chriſt ſhould be the greateſt thiefe, the greateſt adulterer, the greateſt man-ſlaier, the moſt ſacrilegious & moſt blaſphemous, &c. becauſe being a ſacrifice for the ſinnes of the world, he is no innocent perſon, and without ſinne, he is not the Sonne of God, borne of the Virgin, but a ſinner, &c. We ought to acknowledge, that as Chriſt was inwrapped in our fleſh and blood, ſo likewiſe in our ſinnes, malediction, death and euils: but you will happily ſay, that it is abſurd to call God a ſinner and accurſed? I anſwere, that if thou wilt denie that he was a ſinner, deny allſo that he ſuffered for thee &c. (b) All the ſinnes of the world were ſo laide vpon Chriſts ſhoulders, that he became the moſt grieuous and greateſt ſinner vpon earth, &c. Since then he was ſo great a ſinner, he needed baptiſme, and it was very requiſite that he ſhould be baptiſed, for the remiſſion of his ſinnes. So Luther. Chriſt in aſſuming

Luther in cap. 3. ad Galat. tom. 5. Lat. Wit. fol. 348. 349.

b) Idem hom de baptiſ. tom. 5. Lat Wit. fol. 348. 349. Caluin in cap. 3. ad Galat. & in 1. ad Cor c. 5.

ming mans nature, was trulye a ſinner; and guiltie of the curſe of God: (a) it had bene to no purpoſe, if Chriſt had onely died a corporall death (b) he indured in ſoule the torments of a damned, a deſperat man; (c) he was ſo vexed on all ſides, that being ouer-whelmed with deſperation, he ceaſed to call vpon God, which was to renounce his owne ſaluation. So Caluin, and further addeth (d) that Chriſt was touched with a vicious affection: that in his prayers, he held not a well proportioned courſe: that hee in a manner wauered in his vowes: that he forgot that he was ſent hether, on that condition to be our Redeemer: yea that he refuſed and detracted, as much as in him lay, the office of a Redeemer: that he feared the ſaluation of his owne ſoule, and the like.

Laſtly in this age, Zenaias ſtandes * condemned of hereſie, for the denying the worſhip of Images; and the foreſaid (e) Neſtorius, for proudly contemning the writtings of the Fathers, and preferring himſelfe and other his adherents, before all antiquitie. The firſt of which hereſies is a principle in Proteſtancie; And as touching the ſecond, I am verily perſwaded, that Neſtorius came ſhort of the

a) Idem l. 2. Inſt. c. 16. nu 10.
b) Ibid. n. 12. & har. in Mat. 27 v. 46.
c) Ibid.
d) L 2. Inſt. c. 16. nu. 12. in har in Mat. 14. 36 & Luk 2 4. & in Mat. 26. 39. & ad Rom. c. 9. v. 3.
See after in the next chapter.
* Nicephorus l. 16. c 27. & Baron. an. 485. nu. 16.
e) Socrates l. 7. c. 32 & Sand. hær. 100.

the Proteſtant Doctors.

I am (a) aſſured that I haue my doctrine from heauen, and therefore I wil not conſent that either Man or Angel be iudge of my doctrine, but by it, I meane to iudge both Men and Angels; (b) No doctor ſince the Apoſtles time, hath ſo plainely prooued and confirmed the chiefe articles of faith, out of the word of God, as I haue done; (c) We will admit of no other authoritie, but of the Scriptures, and thoſe after our owne interpretation; what we interpret, was the minde of the holy Ghoſt, but what others interpret, how many or learned ſoeuer, proceed from the diuel; (d) Say that the Church, Auſtine, or the other Doctors, nay ſay that Peter or Apollo, or an Angel of heauen, teach the contrarie, yet my doctrine is of that nature, which will illuſtrate Gods glorie; (e) Peter prime of the Apoſtles, did liue & teach beyond the warrant of Scripture, and therefore he did erre (f) I am Iſayas, and Philip, (Melancton) is Ieremias: (g) Baſil was

a) Luther contra Regem Angl. to. 2. Witt. fol. 339. & tom. 6. Ger. Wit. fol. 483.

b) tom. 1. Ger Ien. in præfat. & lib. ad Ducem Georgiũ.

c) li. de ſeruo arbitrio cõtra Eraſ. edit. 1. vide etiam tom. 2. Witt. fol. 486. apud Breiarlio in apol. Proteſtãt. tract. 2. c. 2 ſect. 10. ſub. 9.

d) In c. 1. ad Galath. tomo 5. Witt fol. 290. & tomo 7. Witt fol. 483.

(e) Tomo 4 Ien. Lat. in 2. Galath. (f) In colloq. men. fol. 588.

(g) Idem in colloq. menſ. fol. 932. & 17. & 478. & tomo 2. latt. Witt. fol. 500. & 505. apud Eeuardentium in theomach. Caluiniſtica.

wholly

wholly a Monke, and not worth a rush; Cyprian was a weake diuine; Chryſoſtome doth nothing but prate, his bookes are a troubleſome & inordinate packet; Athanaſius had nothing ſingular in him; Hierome ought not to be numbred among the Church doctors, for he was an heretike, a man of no iudgement nor diligence; he wrote manie things wickedly, he was a very block-head in vnderſtanding the Scripture, obtruding Iewish blindneſſe for hiſtoricall ſence, and his owne follies for allegories. I know not among the Fathers, to whom I am ſuch an enemie, for he writeth nothing but of faſting, difference of meats, and virginitie; but as for faith and tree religion, there is not a word to be found in his writings; Gregories ſermons are not worth a farthing; in his dialogues, the diuel deceiued him, &c. Hetherto Luther touching himſelfe and the fathers: neither doe his followers differ frō him in iudgement.

Caluin in epiſt. 145. ad Mabachium.

Luther was an excellent ſeruāt of God; & a faithful miniſter of the Church; (b) a ſingular Apoſtle of Chriſt, by whoſe mouth God thundered; (c) from whoſe Church our Goſpel did flow; a man moſt excellently qualified, &c. So Caluin. to which

b) l. 1. cōtra Pighi.

c) Epiſt. 109. ad fratres Monſtelgar.

which other Proteſtants adde (a) that he was the renewer of Chriſtian Religion, Gods ſingular ſeruant, in whom, who ſo ſeeth not the ſpirit of God, ſeeth nothing; (b) that no age would euer produce ſuch a man; (c) that he was a bleſſed man, in whom the Holy Ghoſt ſhined; the Prophet of Germany; the light bringer and ſlightlender to al diuines; the wōder of the world; (d) that there was neuer any ſince the Apoſtles time, who for ſpirit, wiſdome, and vnderſtanding, might be compared with him; (e) that he exceeded all the auntient Fathers, as much as the Sunne ſurpaſſeth the Moone; and that neither S. Auguſtine, nor any of the reſt, had they liued in Luthers time, would haue bene aſhamed to haue bene his ſchollers, and haue carried a candle before him; (f) that he was a man ſent from God to illuminate the world, the Chariot, and the Coachman of Iſrael; (g) a thriſe holy man; (h) the next in dignitie, to Chriſt and Paule; (i) the elect veſſel and organ of God; the light of the

a) Beza in l. de pæna hær p. 94. 95. 148. apud Kāſen in præf Catechiſ. minoris Lutheri.

b) Melanſton apud Kanſen. vt ſup.

c) Kanſen in præfat. præfatio.

d) Amſdorſius in præfatione 1 tom. Lutheri.

e) Alberas contra Carolaſtad l. 7.

f) Iuel in Apolog. par 2. c. 4 2. & Fox Acts and Monuments.

g) Powel in his Animaduerſ of the Papiſts ſupplicat. p. 70. (h) Spanburgius l contra Stephan Agricolum. See the Proteſtants Apologie, tract. 2 c 2 ſect 10. ſub 15 & 9 (i) See in Mercurius Gallobel. Arthurus Goterdi. an. 1617. at what time a Iubilie was celebrated, by the conſent of all Proteſtants, in memorie of Luther.

the Goſpel &c. So they touching their maiſter Luther. But as for the auncient Fathers, they will not tell (a) that S. Auſtine was a prating diuine, variable, & inconſtant in all learning; S. Gregorie Naziázene, a teller of feigned fables; S. Baſil an erronious fellow; (b) S. Ireneus, a man that neuer read the Scriptures, & one that vnderſtood not the Apoſtles Creede, a peſtilent writer; (c) S. Clement)the fellow labourer with S. Paule (Phil. 4. 3. a verie knaue, and infected with a diuiliſh contagion; S. Denis of Areopagite, an inſolent and dangerous fellow, (d) that S. Ierome was an Idolater, and a protector of Idolatrie, a worſe Chriſtian, then Vigilantius, and as certainly damned (vnleſſe he repented him of his hereſies) as the diuel: (e) that S. Anacletus and Anicetus, were no better then rogues, and men branded in the fore-head, &c.

a) Caluin. commu- nes, in Ioh. c. 10. v. 6. & c. 11. 13. & c. 15. 20

b) Melanctō in 14 ad Rom.

c) Caluiniſtæ in ſcuto fidei dialogo 8. See Feuardētius in theolo. Caluiniſt.

d) Beza in Iconibus & Luther in poſtilla in die exultat.

e) See the Suruey pag. 337.

I care not for the Fathers, whether holy or not holy, they were blinded with a Montanical ſpirit, in the Traditions & doctrines of diuels, ſpeaking lyes &c. we ought not to credit them, &c. So Pomeran. Wee doe not hold our ſelues ſubiect to the iudgement of any Fathers, how learned ſoeuer, nor to the iudge-

Pomeron commēt. in Ionam. Socinus l. de Chriſti natura contra

ment

ment of any Councels, though neuer ſo lawfully aſſembled, nor to the iudgemẽt of any Church how perfect or vniuerſall ſo euer. So Socinus. And the like might be prooued out of all the other Proteſtants, touching the contempt of the Catholike Fathers. But as touching the doctors of their owne ſocietie, they ſpeake as you heard of before of Luther; No man wrote more learnedly then Caluin, no man more godlie; We owe the building of our Church vnto Caluin next vnto God, a true Prophet, and the mouth of the Lord. So Beza. Againe (a) we acknowledge Witcliffe for a noble martir, and the true and immortal glorie of England; Hus for a true heauenly gooſe S. Zwinglius and Oecolampadius, for a noble paire of heauenly warriars: Tindal for a great Euangeliſt. And ſo of the reſt.

Volanum p. 222. See the Proteſt. Apol. 1. ſect 16. fol. 2. Beza in epigram. an. 1597. in Iconibus, & in vita Caluini.

a) Caluiniſtæ in clypio fidei diolog. 8. & Beza in Iconib. See Gualterus in Cronog. ſect. 2. Coll. 20.

IN the ſixt age, as Mahomet among other Hereſies, * blaphemouſly maintained, *that God was the author of ſinne*, ſo do the Proteſtanrs, as ſhall be ſhewed in the next chapter.

* Cedrenus in Hierarchio.

As the Armeni (b) heretically taught, that the Sacraments did not conferre grace: that Matrimonie was no Sacrament,

b) Alphõſ. a Caſtro, v. Baptiſ. Matrim. & Euchariſtia,

ment, and that in the Euchariſt, water was not to be mingled with the wine, ſo do all ſorts of Proteſtants, eſpecially of the Caluinian ſect.

Againe, as the foreſaid Mahomet* heretically allowed poligamie, or a plurality of wiues, ſo doth Luther, Muſculus, Melancton, and other chiefe Proteſtant doctors; (b) Poligamie is now no more abrogated then the reſt of Moſes Law, but left indifferenr, to witt, neither forbidden nor commanded. ſo Luther. (b) Muſculus alſo is of opinion, that Poligamie was permitted in the time of the Apoſtles; and Philip Melancton (though he iudge the deuorce of king Henry the 8. from his firſt wife Catherine, as moſt vnlawfull) is confident, that king Henry might with credit and a good conſciẽce (if his end were to haue iſſue) haue taken an other wife &c. becauſe (ſaith he) Poligamie is no vnuſuall thing, nor againſt Gods Law; ſince Abraham, Dauid and many holy men, had many wiues at once. Thus Melancton, Beza, Phinix, Zanchies moſt holy man, and Caluins true diuine.

* Prateolus verbo Mahometes.

b) Luth. in propoſitionibus de bigamia. an. 1528. propoſ. 62. 65. 66. & in expoſit. in Geneſim. an. 1525. cap 16.

c) Muſc in expreſ. Pauli ad Coloſ. & Tim. 3. Melanctõ in concilijs Theolog. p. 134. & 128. an. 171.

Beza in Creopagie fol. 80. Zanchie. in Miſcel. fol. 27. Caluin in Epiſt. editis à Beza in 8. an. 76. pag. 29.

There

There be yet liuing can well remember that Doctor Lawrence, publike professor in the Greeke tongue, in the Vniuersitie of Oxford, both in the dayes of King Edward the sixt, and Queene Elizabeth, had two wiues at once, the one dwelling at Cowley, and the other in Oxford, which two he vsed successiuely, the whole Vniuersity either willingly conniuing, or else approuing the same.

His first wife is yet liuing & dwelleth at Cowly.

It is also well knowne (to omit others) that D. Thornebrough, now bishop of Worcester, had a long time two wiues at once, one of which (viz. the first his true lawfull wife) is lately dead; whence it is euident, that the Doctors of Protestancie, euery way equal Mahomet in the approbation of poligamie.

Furthermore as the same Mahomet heretically taught; that any man might lawfully sue a deuorce in these three cases; to wit, if his wife were barren, or peruersly mannered; or if he could not loue her, and after foure moneths marry another; so doth Luther, Caluin, Bucer, & al other chiefe Protestant Doctors: yea and in many other cases also. You shall heare them speake.

Prateolus verbo Mahometes.

Sõtimes wiues proue so froward, that though their husbands should ten times

Luther ſerm. de Matrim. & vita coniugali tom. 5. lat. fol. 123.

fall into luſt, yet ſuch would be their hardnes, that they would not regard it; here then it is meete for the husband to ſay, *If thou wilt not, an other will, if the miſtreſſe wil not, let the maid come*, diſmiſſe Vaſthi, and take Heſter, after the example of King Aſſuerus. So Luther. Againe.

Ibid.

It is the duty of Magiſtrates (if wiues proue ſo obſtinate) to force them, yea & puniſh them by death; but if the Magiſtrate wil not doe it, then let the huſband imagine with himſelfe, that his wife is taken away by thieues and killed, and ſo let him chooſe another wife. Againe.

Ibid. Melanct. in analijs theologicis part. 1. p 648. & 550: Canones Genuenſan. 1560. & 1562.

An adulterer may (after diuorce) goe into a ſtrange countrey, and there if he cannot containe, he may take a wife. So Luther, and the like is affirmed by Melancton and Pomeran.

If a huſband (ſay the Geneuean cannons) ſhall be abſent, let his wife cauſe him to be called by the publike cryer, & if he come not within the time limmitted, the Miniſter ſhall licence the wife to take an other huſband.

Bucer in cap 19. Matt. Bucanus in locis commun. loco 12.

Whether a woman be put away iuſtlie or vniuſtlie, if ſhe haue no hope to returne to her firſt husband, and yet deſireth to lead a godly life, and wanteth the cõpanie of a man, he that marrieth her,

her, shal not offend. So Bucer, with whom Bucanus and Caluin giue their assent, & further adde; (a) That in case two be cõtracted, without the consent of their parents; (b) or in case a man marry a whore, insteed of a virgin; (c) or in case any partie get any contagious disease; (d) or in case either partie be absent by the space of a yeare; (e) or in case the husband wil not keepe home after three admonitions, the marriage may lawfully be dissolued, and the other partie new mate himselfe.

a) Caluin. l. 4. Inst. c. 19. n. 37.
b) Idem in statutis Geneuēs. p. 29. an. 1562.
c) Ibid. pag. 32.
d) Ibid. pag. 40. 41.

Luther also aboue mentioned, wel approueth of all the foresaid cases, and further affirmeth, that in case the husband perswade the wife, or the wife the husband to any sinne; in case a rich woman marrie a poore man, & her friends dislike the match; and in case the man and the wife brawle and scould, and cannot liue peaceably together, the marriage may be dissolued, and either party free to marry againe.

Luther comment in 1. Cor. c. 7. an. 1523. & in lib. de causis matrim. an 1530.

If after marriage consummate either partie, by meanes of some incurable disease cannot performe the marriage duties, the sound or able party, may be lawfully married to an other. So Bucer aboue mentioned. Againe.

Bucer de regno Christi, &c. l. 2. c. 42.

Ibid. If the wife be ſo hurt in bearing children, that afterward ſhe cannot indure the companie of her huſband, it is a very plaine caſe, that the man may lawfullie take a new wife, and in like maner may the wife ſerue the huſbande, if he chance to hurt his Virgam virilem. Againe.

Idem vt ſupra c. 37. 38. 39. &c. Ibid. cap. 26. 27. 28. 29. 30. &c. In caſe either partie be a witch, or a murtherer, or a Church-robber, or a fauourer of thieues, or a receiuer of ſtolne goods, or a periured perſon, or in caſe either partie laye violent handes vpon the other, or in caſe the huſband doe but beate his wife, the marriage may be diſſolued, and either partie be at libertie to marrie againe; yea, whoſoeuer cannot finde in his hart to loue his wife, and vſe her according to the rules of coniugal charitie, is ſtrictly commanded and enioyned by God, to put her away and marrie an other.

See Bucers workes entituled De regno Chriſti, in the beginning of which you ſhal find theſe & infinite other praiſes. Hereunto Martin Bucer; whom the Engliſh Church acknowledgeth for one of her prime Apoſtles; Grinæus for an admirable and ſupreminent diuine; Caluin for a moſt faithfull doctor of Chriſts Church; Sir Iohn Cheeke, for a moſt vnparaleld maſter, both in humanitie and diuinitie, and the Vniuerſitie of Cambridge

bige for a moſt diuine man.

Againe in the ſame age, as Adelbertus derided thoſe that went on Pilgrimage to Rome, to viſite the holy ſepulchers of the Apoſtles, & other glorious martyrs, ſo doe al Proteſtants; And as the Albanenſes, heretically contend that vſurie was lawful, ſo do*Caluin, Bucer, & other chiefe Proteſtants; yea this doctrine paſſed for ſuch currant diuinitie in Geneua, that two Miniſters were baniſhed thence, for maintaining the contrarie, as Hutter a Proteſtant writer witneſſeth.

See Baron. an. 745. n 27.

* Caluin in epiſt. 345. cuius initiũ. Diligentior fuiſſem. edit. Geneuæ, an. 1575. Bucer in c. 5. Mat. Hutter in 2. reſp &c. in præf ad cõfratres.

Laſtly, not to inſiſt any longer exactly on particulars as Godiſcaldus, Beringari⁹, the Waldenſes, Albanẽſes, Iohn Witcliffe, & other in following ages, heretically taught (as may appeare in the*coũcels and doctors of that time) that Chriſt was not really preſent in the Sacrament; that the Maſſe was a Sacrifice of diuels; that the Saints could not heare our prayers; that the feſtiuals of Saints, were not to be obſerued; that the Aue Maria, was not to be ſaid; that Auricular Confeſſion was not to be vſed; that Indulgences were of no power; that there was no Purgatorie; that there was no merit in faſting: that the Church wrought no

* See cõcilium valent. c. 3. Concil. Roman. ſub Gregor. 7. an. 1079. Concil. 11 Generale. an. 1170. Concil. Conſtantienſe, an. 1415.

Concil. Florentinum. an 1431. Concilio Trident. an. 1546.

true miracles; that all the Ecclesiasticall benedictions of Water, Bread, and Wine, were to be reiected; that Confirmation was no Sacrament; that the Bishop of Rome was not the head of the Church; that the Church of Rome, was the Synagogue of Sathan, &c. So doe all sorts of Caluinian Protestants.

Whence, if a little leauen be sufficient to marre the whole paste; or as S. Ambrose expoundeth these wordes of the Apostle, if one errour may corrupt the whole masse of Faith, what an Ollipotredo or Gallimafrie, may wee iudge Protestancie to be, which is composed of all the fore mentioned heresies, most of which were called out of hel, after they had bene condemned thether, for more then a thousand yeares before, and the rest, deuised in latter ages, by persons which the Protestants cannot denie to haue bene desperate heretikes. If I say one errour be sufficient to corrupt the whole masse of Faith, as the Apostle affirmeth; if he that offendeth in one, is made guiltie of all, as S. Iames contendeth; if one singular doctrinall errour obstinatly defended, make an heretike, and euery heretike be certainly damned, as both Luther and Scluſſelberg auouch; what a monstrous

Iames 2. v. 10. Luther tom. 2. de votis fol 272. & tom. 1.

corrupt

corrupt masse Protestancie is, and what guiltie persons all the Professors thereof be, in maintaining, so many scores, I may say, many hundreds of accursed heresies, I leaue to the consideration of the impartiall and iudicious reader.

Wit. Lat. in c. 17. Matt. fol. 74. Schlusselberg in Theolog. Caluin. art 1.

CHAPTER III.

That the Protestants (especially those of the Caluinian sect) beleeue aright, no one Article of the Apostles Creede: Euidently proued out of their best Doctors, and their owne mutuall confessions.

ARTICLE I.

I beleeue in God the Father Almightie, maker of Heauen and Earth.

FIrst to beleue a right in God (according to expresse * Scripture, and the Nicene (b) Creed) is to teach and professe, that there is but one God onelie,

* One Lord, one Faith, one Baptisme,

one God and Father of all, &c. Ephes. 4. ver. 4. (b) The Father is God, the Sonne is God, and the Holy Ghost is God, and yet there are not three Gods, but one God, &c. For as we are compelled by the Christian veritie, to confesse each person to be God and Lord, so are we forbidden by the Catholike

Religion, to say three Gods and three Lords. (c) Zanchie wrote a booke which he entituled, de tribus Elohim, that is, of the three Gods concerning which see Caluino Turcismũ, Gulielmi Rainoldi l. 3. c. 5 fol. 449. edit 1603. Caluin affirmeth that God the Father is God κατ' ἐξοχὴν and καθ' ὑπεροχὴν by an excellencie and excesse, and that Christ is his Fathers Vicar or Vicegerent, and hath a power secondarie or next vnto the Father Cõment. in cap 22 Mat v. 44. & in cap 26 & in cap. 16. Marci 2. 19. & in 1. Cor. 15 & contra Gentil. Prothesi 10. & in confes. cap 2. & lib. 1. Instit. cap 13. n. 23 See Feuardentius in Theomach. Caluin l. 3 c 15 The generalitie also of Protestãt Doctors, both Lutherans and Calueniſts (as shall be shewed in the second Article) maintaining, that Christs diuine nature or God head is subiect and inferior to the Father, whence it neneceſſarily followeth, that either Christ is not absolutely God, or that he is a distinct and inferior God to God the Father, and consequently that there are more Gods then one.

and not a pluralitie of Gods: but manie (c) Protestant Doctors plainely teach, that there is a pluralitie of Gods; and the best esteemed and most Apostolicall amongst them, maintaine (d) that in the three persons of the Father, Sonne, and Holy Ghost, there be three Diuinities, three essentiall differences, three distinct ὑποστάσεις or essences; which is all one (as lie, indeed, and from Eternitie distinct in three persons Beza in Conf. Gallica puncto 1. art 2. Luther also (the Protestãts Apostle and Euangelist) & Melancton (Caluins neuer enough cõmended diuine) affirme that there be three diuinities, as there be three persons Luther apud Zuinglium. tom 2. resp. ad Lutheri l. de Sacramento fol 474 & Melancton in locis cõmunibus edi. Basil c de Christo. In like maner the confessions of the English Church saith as followeth. The diuine nature, which we call God, is diuided into three coequal persons. In Harmo. Confes: And Caluin is confident, that if God the father did cõmunicate his

d) The word of God doth plainly teach vs, that this diuine Essence, is truly, really, indeed, and from Eternitie distinct in three persons

his Eſſence to his Sonne, that either he hath no Eſſence himſelf, or but halfe an Eſſence, & condemneth it as an abſurd opinion in his aduerſarie, in that he ſaid The Father gaue to his Sonne that very ſubſtance which he had, the ſame & no other. Caluin contra Valentin. Gentilū, p 616. & 917 & 912 & in Actis Serueti. p. 249. 270. 871 872. and the like is affirmed by Skeggius in Genebra p. 98 & 108. See Caluino Turciſ l. 3 c. 5.

they them ſelues (e) confeſſe) as to teach that there be three Gods.

Secondly to beleeue in God aright (accordinge to the foreſaid Nicene Creed (f) is to adore one God in Trinitie, and the Trinitie in vnitie: but the chiefe Proteſtant (g) Doctors, both Lutherans and Caluiniſts, cannot away with the word Trinity, and iointly condēne this forme of prayer (*Holy Trinitie one God haue mercie vppon vs*) as fooliſh, madde, vnioynted, barbarous, moſt dangerous, and euilly inuented by the Fathers.

e) George Paule, Caſſenouius, and other bewitched of Valentine Gentile, doe write that the three perſons or ὑποστάσεις haue three οὐσίας

or Eſſences, whence they neceſſarilie teach, that there be three Gods. So Beza, lib de vnitate eſſent in confeſ. fidei, cap. 1. ſect. 2. And Zuinglius in his anſwere to Luther, affirming that the Diuinitie is three fold, or of three kindes faith. Hence it neceſſarily followeth, that there are three natures (in the diuinitie) and three Gods Zuingl. vt ſup And the like is affirmed by Stankarus lib. de Trinitate apud Guliel Rainol in Caluino Furciſ. l. 3. c. 5. (f) The Catholik faith is this, that we worſhip one God in Trinity, & the Trinitie in vnitie &c (g) In a Synod of Caluiniſts at Vilna an. 1589 May 11. It was by publike decree prohibited, for Miniſters to vſe any more the word Trinity in their Sermōs becauſe it was not foūde in the ſacred Script. See Schluſſelberg in Theol. Caluiniſt. l. 4. p. 326 Danæus termeth this prayer (holy Trinity, one God haue mercie on vs) a fooliſh madd, & vnioynted prayer, euilly inuented by the Fathers, and moſt dangerous.

Danæus

Danæus apud Feuardentium in theomachia. Caluin l. 1. errore 4. fol. 13. Ochinus calleth these diuine names (God infinite, God in the trinitie of persons) monstrous, Sathanical, and vnknowne to the Prophets and Apostles; Caluin wisheth that the word (Trinitie) were buried; Musculus plainly saith, that he would not confesse the three diuine persons before the heathē, lest he might be thought to say, that there were three Gods. And Luther blotted out of the Roman Liturgie, the foresaid prayer (holy Trinitie one God &c. See Feuardent. as aboue, fol 9. & 10. 13. In a Synode at Petriconio in Poland an. 1565. The Caluinian Ministers there assembled, reiected the decree of the Nicene councel, and affirmed that they would rather subscribe to the Arrian Synode. See Caluino Turcis. l. 3 c 4. And Danæus in his censuram magistrum sentent dist. 12. resp. ad Genebrard. cap 2. & 6. Caluin was much offended with the word Trinitie (saith Perrus Carolus, one of his owne brethren in actis colloq. Lausanens) and the rest of the Protestāts confidently teaching, that nothing is necessarily to beleeued, that cannot expressly be found in Scripture, cannot but ioyne with these formerly recited. See Caluino Turcis. l. 1. cap. 10. & 5. p. 116. 117. & 43.

Thirdly to beleeue a right in God, is to teach and maintaine, according to Gods expresse word in holy Scripture: (h) that God willeth no wickednesse: (i) that God commandeth no man to doe wickedly: (k) that God tempteth no man: (l) that all the wayes of God are mercie and truth: (m) that our destruction commeth from our selues: (n) that God would haue no man perish, and the like.

h) Psal. 5. v. 5.
i) Eccles. 15. v 21.
k) Iames 1. v. 13.
l) Psalm. 24 v 10. & Psalm. 83. v. 11.
m) Osee 1. v. 9.
n) 2. Pet 3. v. 9 & 1. Tim. 2. v. 4

But the Caluin-protestants doe generally

nerally, & with great confidence, teach: (o) that God forceth men to doe what is not lawful for them: (p) that God caused Absolon to pollute by inceſt his fathers bed: (q) that God put into the hart of Dauid, to number the people: (r) that God doth not only permit men to fall into errour by forſaking them, but ſeduceth, hardeneth, deliuereth into a reprobate ſence, and ſendeth a powerfull errour to make men do ſuch a thing: (ſ) that the moſt wicked perſons that euer were, were of God appointed to be wicked, euen as they were: (t) that ſinnes through Gods decree, are vnauoydable: (u) that though God according to his reuealed wil in the Law, would haue all mẽ ſaued, yet according to Gods hidden & ſecret power, he would not haue al men ſaued: (x) that though he cõmanded all men to repent, yet he would not haue them ſo to doe: (y) that God in promiſe offereth his grace to many, which yet he neuer meaneth to performe: (z) that God ſeriouſly calleth the reprobate to repentance, and yet preciſely he would not haue them repent: that Chriſt

o) Caluin. lib. 1 Inſt. c. 18 n. 4.
p) Ib. n 1.
q) Ibid. & c. 14 n 2. & Whitaker apud Duræũ ratio. 8. p. 214. 217 & Bucer in Rõ. cap. 9.
r) Ibid.
ſ) Crowly in his Apologie for the English Miniſters, ſet forth with priuiledge, p. 46
t) Piſcator de Predeſt. c. 1. p 105. 166. 167.
u) Zãchie lib. de natura Dei, p. 688 & Rennecherus in catena aurea p. 36. (x) Piſcator de Predeſt. cap. 1 p. 133. 134. 138. (y) Ibid. 2 p. 261 (z) Ibid. cap. 4. p. 304. See alſo Caluin l. 3. Inſtit. c. 24. n. 13.

called

called the Iewes to repentance, as he was man, but not as he was God, and the like: By which they make God the author of all sinnes, an hypocrite, a deceiuer, and a most wicked tyrant, and consequently are so farre from beleeuing a right in God, as that by their doctrines, they transforme him into a diuel, and so inuocate and worship him, as Schlusselberg a famous Lutheran Doctor affirmeth in these words.

Schlusselberg in Theologia Caluinisticæ, art. 6 p. 113.

The Sacramentaries make God the author and producer of all sinnes, but we knowe not this God, but doe constantly affirme, that the diuel is the author, moouer, forcer, and producer of all sinnes and iniustice, therefore the God, whom the Caluinists adore and inuocate, is the diuel. So their brother Schlusselberg. And the like is affirmed by Philipus Nicolaus, Castalio, and other, as shall be shewed in the last chapter of this Treatise.

ARTI-

ARTICLE II.

And in IESVS CHRIST his only Sonne our LORD.

THe Protestants beleeue not a right in Iesus Christ the Sonne of the Eternall Father, is also abundantly manifest.

For first, where as according to the Nicene Creed, to beleeue a right in Iesus Christ the Sonne, is to beleeue that he was begotten of the substance of his Father, and that he *is Deus de Deo*, God of God. The chiefe doctors of Protestancie teach; (b) that the Essence of the Father, cannot be communicated to the Sonne, and that Christ was God of himselfe.

b) Anima mea odit ὁμούσιον, &c. my soule hateth the word Cōsubstantial, and the Arrians did verie well in exacting, that it might not be lawfull, to place that prophane and new voice among the rules of faith. So Luther, tom. 2. Witt Latt. an 1551. fol. 252. Filius non est genitus de substantia patris The Sonne is not begotten of the substance of his Father, saith Beza contra Heshusium, howsoeuer the Fathers in the Nicene Councel affirmed, that Christ is God of God, yet Caluin inuincibly prooueth that Ghrist is God of himselfe; the Fathers in the Nicene Councell teaching, that Christ was consubstantiall to his Father, spoyled Christ of his diuinitie. So Whitaker contra Campianū, pag. 153. the Papists blaspheme in sayng, that Christ is not αὐτόθεον, God of himselfe. So Powell lib. 2. de Antichristo, cap. 8. and the like is affirmed by Willet in Synops. pag. 610. and Danæus

Danæus contra Bellarm. parte 1 ad controuerſ 2. c 19. out of Caluin l. 1. Inſtit c 13 n 23 and Beza contra Heſhuſium, and other prime Proteſtants. See Caluino. Turciſ. l. 3. c. 7 and Feuardentius in Theomach Cal. lib 3 f. 73. 74. and Iacob Gualter in Conograph. tabula ſæc 4. cap. 3. & 12 in collat.

c) The diuinitie of the Father, Sonne & Holie Ghoſt is equall, their Maieſtie coeternal, &c.

Againe, the ſaid (c) Fathers affirme, that to beleeue a right in Chriſt, is to profeſſe that he was equall to his Father according to his Diuinitie; but the Proteſtants Arrianizing teach, (d) that Chriſt was inferiour to his Father, according to his diuine nature.

(d) It is a moſt wicked, and diuiliſh thing to ſay, that Chriſt is not our Mediatour, as he is God. So Caluin. in tract theolog pag. 941. 945. nd further expounding that of the firſt to the Corinthians cap. 15 v. 28 (then the Sonnes ſhall alſo be ſubiect vnto him) He vnderſtandeth it of Chriſts diuine nature. Caluin l. 2 Inſtit c. 14 n 3. and in his Epiſtle to the Polonians pag 941. he affirmeth, that it is not abſurd to graunt, that the Sonne is inferiour to the Father, and that according to his diuinitie he maketh interceſſion. Whence Stankarus a brother of his, inferreth ſaying. Caluin with Arrius, & Arrius with Caluin doe verie well agree, in that they both make the Sonne of God in his diuine nature, to doe the office of a Miniſter, a Biſhop and Mediator. Stankarus lib de Trinitate v 2. See Caluino Turciſ. lib. 3 c. 8. Againe. It is concluded ô Caluin, that thy doctrine touching the Son of God, is plainly Arian, from which I pray you to depart aſſoone as may be. Stankarius contra miniſtros Genuenſ & Tigur fol 123. Chriſt according to his diuine nature, was a Prieſt and offered Sacrifice So Fulke in his retentiue, pag. 89 and againſt the Rhemeſe teſtament Heb. 5. 6. ſect. 4. Chriſt is our Mediatour, Redeemer, King, &c not according to one nature, either humaine or diuine, but according to both natures. So the Lutherans

therans in their booke of concord p 736. art. de persona Christi Melancton allso teacheth, that Christs diuine nature was obedient to his Father, in locis commun an. 1558. loco de filio, The Vniuersitie of Oxford in their late Vespers, publickly maintained That Christ was our Mediator accordinge to both natures. See their act questions 10. Iulij an 1619. Resp. Th. Winnefe. And the like is affirmed and taught in all Protestant Churches, if Beza may be credited, saying. Hęc (scil. Christum esse mediatorem secundum diuinam naturam distinctè consideratam) est nostrarum Ecclesiarum fides, &c. That Christ is our Mediator, according to his diuine nature distinctly considered, is the beleefe of all our Churches touching Christ our Mediator, which we doe not doubt to be conformablie to the writings of the Prophets and Apostles. Beza Epist. 28.

We farther finde in the same Nicene * Creed, that to beleeue a right in Iesus Christ the Sonne, is to acknowledge that the Sonne is omnipotent, as well as the Father; that he is both God and Man: that he is but one person and the like: but the Caluino protestants teach, (f) that he had two persons, the one hu-

* In like maner the Father is omnipotent, the Sonne is omnipotent, and the holie Ghost is

omnipotent &c. Equall to his Father, according to his diuinitie, &c (f) Caluin l. 1. Instit cap. 13 nu 23. 24. plainly seuering the person of the Mediator from Christs diuine person, doth together with Beza (contra Pappum pag. 7.) and other Caluinists maintaine two persons in Christ, the one humaine, and the other diuine, which is Nestorianisme, and the Lutherans in communicating the proprieties of the diuine nature to his humaine, confound the two natures in Christ, which is Eutichisme. Whence Beza (in præfat. contra Brentium) inferreth that the Lutherans are Eutichians. And Philippus Nicolaus (lib. cui titulus fundamentum Caluinianæ sectæ cum veteribus Nestorianis

ſtorianis & Arrianis detectio) contendeth that the Caluiniſts are Neſtorians, and ſo both heretickes by their owne iudgement See Feuardentium in Theomach. Caluin l 3 fol 81 82. contra hæreſ. 10 11 & Gualter in tabula Cronograph. ſæc. 5 ca. 16. in collat

maine, and the other diuine; (g) that he was ſubiect to ignorance and vicious affections; (h) that he is not in any caſe

g) It is euident that ignorance was common

to Chriſt with the Angels, ſo Caluin, har in Mat. c. 24 v. 36. Yea further, that Chriſts ſoule was as ſubiect to ignorance, as other mens, and that this was the only difference, that our infirmities are of neceſſitie his voluntarie, har. in Luke 2 v. 40. that in particular he knew not the day of iudgement, nor what that tree was which he curſed Harmon, in Mat. 24. 36. & c 21. v. 18. Marlorat alſo expounding the foreſaid places of Scripture conſenteth with Caluin, and affirmeth that all Proteſtant Doctors be of the ſame opinion. Marlorat. in Mat. 9. & Luke 2. Gallaſius (Bezas colleague in the Geneua Church) affirmeth, that Chriſt was ſo ignorant, that he needed inſtruction as well as other men annot. in Irenæum l. 2 c. 49. The foreſaid Caluin farther affirmeth, that Chriſt was touched with a vitious affection; that in his prayers he held not a well proportioned courſe; that his prayer in the Garden was not meditated; that in a maner he wauered in his vowes; that hee forgot that he was ſent hether on that condition, to be our Redeemer, yea, that he refuſed and detracted as much as in him lay, the office of a Redeemer Caluin. Harmon in Marke 14. 36 & in Luke 2. d 4 & ad Roman. c. 9. v 3 & in Mat c 26. v. 34. See Caluino Turciſ l 3. c. 13. (h) Petrus Richeus, whome Beza (in Iconibus ſtileth a man of rare pietie and learning, & Danæus an other famous Proteſtant Doctor, publikely taught, that Chriſt was not to be adored, becauſe his godhead was ioyned with his manhood, which (in the Caluniſts opinion) cannot be adored without Idolatrie. Yea Richeus affirmed, that whoſoeuer ſaid that Chriſt was neceſſarily to be adored, was an heretike. He blotted out alſo in the Primers or common prayer bookes

to to be adored (i) and as touching his omnipotencie, they are so farre from beleeuing it, that they plainely affirme it as blasphemous doctrine in the Papists, to giue God absolute power; that the Angel Gabriels speech (*no Word is impossible to God*) is not vniuersally to be receiued, nor to be beleeued; that God cannot make a bodie exist without its dimensions; that God cannot make a a Camel or Cable rope, passe through the eye of a needle; that those thinges are impossible to God which were neuer seene, nor neuer about to be; that God can effect nothing aboue or contrarie to the order in nature by him prescribed; and that neither God the Father, nor the Sonne, with all their power, can bring to pas, that Christs body may substantiallie be present in manie places at once, or in any other place but in heaue.

bookes this appendix vsually added to euery Ps. Glorie be to the Father, the Sonne, and holy Ghost. And Danæus pronounced him accursed of God, that adored the flesh of Christ, though hypostatically ioyned to the Sonne of God.

See Feuardentius in theomach. Caluin l. 3. fol. 82. 83. contra hæres. 22. & 13 cap. 9 & Schlusselberg in Theolog. Caluinist. art. 29. p. 150 and Caluino-Turcis. l 3. c 9 (i) See Feuardentius in Theomach Caluinistica lib. 1. fol 35. & 36. and Schlusselberg in Theol Cal art 3 pag. 12. That this doctrine against Christs omnipotencie, might be the more vniuersally beleeued, the Caluiniã Ministers in their Catechisme printed at Geneua an. 1563 per Franciscũ Duron, and diuulged through out all France suppressed the word Omnipotent, and left it out of the Apostles Creed, as the foresaid Feuardentius affirmeth l 1. p. 36. vt supra.

ARTICLE III.

Which was conceiued by the Holy Ghoſt; borne of the Virgin MARIE.

IN the third Article, which treateth of Chriſts, Conception and Natiuitie, neither Lutheran nor Caluinian Proteſtant can be ſaid to beleeue aright.

For firſt, the Lutherano-proteſtants with one conſent, teach and maintaine * that the humaine nature, is euerie where. Whence it muſt needes follow (ſaith Iurgiewicius) that it could not be conceiued and borne of the Virgin Marie alone; for if preſently after the Incarnation, it was euery where, ſurely it was in the wombes of all, both men and women; neither could Chriſt in that ſence, be euer ſaid to be borne of the Virgin Marie. For to be borne of a woman, is no other then to goe out of her wombe, but he that is euery where, cannot be ſaid to goe from place to place, or euer ſoe to goe out of the wombe, as that at the ſame inſtant he remaine not there.

* Lutherani in concordia referente Iurgieuicio in bello quinto Euangelij anno 1602. quar. A. 7.

Second-

Secondly the Caluino (b) Protestants generally teach, that the B. Virgin Marie, was not onely subiect to the infirmities of other women great with childe, but also that she was not a Virgin, at that instant when our Sauiour was borne; which is contrarie to the doctrine of the Catholike (c) Church, and the plaine deniall of this third Article.

They also (d) teach, that Christs natiuitie and incarnation were not meritorious;

(b) Reiecting the Popish fiction, that Christ miraculously passed through the Virgins wombe, wee say and beleeue, that he went out and was borne naturally, the obstacles being broken, and the places opened, and that the Virgin being supernaturally gotten with childe, was deliuered naturally. So Molinæus in vnione 4. Euang part. 3 And the like is affirmed by Martin Bucer in dialogo de corpore Christi, fol 94. Caluin also enquiring what time passed betweene Christs natiuitie and flight into Egypt, answereth that it seemed to him verie probable, that it was not presently, but long after, and that God spared Marie, till she had well recouered her weakenesse in child bearing, that so she might the better take he iournie. Caluin Harmo. in cap 2 Matth. v. 13. (c) If by Christs natiuitie, the integritie or soundnesse of Marie his Mother, should haue bin corrupted, hee could not now be said to haue bin borne of a Virgin, and so the whole Church should make a false confession. Augustine in Enchirid cap. 34 (d) The Monkes and Massing Priests, and Popish Doctors, doe erre in vrgin the merit of Christs incarnation, natiuitie, temptations, and afflictions; for these had profited nothing, but only the death of Christ, that only was acceptable for the expiation of sinnes. So Molinæus in har. Euang.

e) Sarcerius in concione de feſto natiuitatis

rious; yea ſome Caluiniſts (as (e) Sarcerius writteth) do vtterly deny that Chriſt tooke fleſh of the Virgin Marie, but that he made him ſelfe a certaine body of the foure elemẽts, and paſſed through her wombe, as water through a channel,

f) Andreas Fricius lib de mediatore in initio.

(f) And Andreas Frizius a famous Proteſtant, doubteth not to profeſſe, that for his owne part, he cannot ſee (if the eſſence of the three perſons be all one) how the Father ſhould not be incarnate as well as the Sonne.

ARTICLE IIII.

He ſuffered vnder Pontius Pilate, was crucified dead & buried.

Luther in Confeſſ. Maiori de cœna domini, & de concil. parte 2. fol. 276. & f. 554. tom. 2. Ger. Ien. apud Zwingl. tom. 2. in reſp. ad Luther, fol. 458.

CONcerning Chriſts death and Paſſion, which is taught in the fourth Article, the Apoſtle of Proteſtancie, ſaith as followeth; If in Chriſt the humaine nature had only ſuffered for me, that Chriſt had bene a baſe and low-prized Sauiour, yea he had needed an other Sauiour to ſaue him ſelfe. So Luther; (b) the Lutherans alſo in their booke of Concord, teach the ſame doctrine, ſaying; Chriſts whole perſon ſuffered for vs, was crucified, died, and deſcended into

b) Luthe-

hell

hell, is our Mediator, Redeemer, King, &c. not according to one nature, either humaine or diuine, but according to both natures; Caluin in like maner plainly affirmeth, that it had bene to no purpoſe, if Chriſt had only dyed a corporall death; that he indured in ſoule the torments of a damned and deſperate man; (c) that he was ſo vexed on all ſides, and ſo ouer-whelmed with deſperation, that he ceaſed to call vpon God; that in his Paſſion, he ſpake inconſideratly and without Meditation; that he refuſed as much as in him laye, the office of a Redeemer; (d) and that if Chriſt had bene ſimplie and by himſelfe oppoſed to Gods iuſtice, there had bene no place of meriting, becauſe there could not be found in the man (Chriſt) any ſuch dignitie as might merit Gods fauour. So Caluin.

rani in lib. concordiæ, artic de Chriſti perſona, an. 1580. Caluin. lib. 2. Inſt. c. 16. n. 10. & 11. c) Idem harmon in Mat. c. 27. v. 49. & 46. & cap. 26 v. 39. & harmon in Marke c. 14. v 36. d) Lib. 2. Inſt. c. 17. num. 1.

Gerlachius auoucheth, that theſe are true propoſitions, *The diuinitie is borne, crucified and dead.* Gerlachius cõtra Buſæum. p. 24. 126.

Smidelinus alſo affirmeth, that both to ſuffer and to die, doe appertaine to the diuinitie. Smidelin. theſi. 136.

Albeit (ſaith Seluecerus) that neuer to be indured phraſe *That Chriſt as he was God was not ſubiect to paſſion or ſuffering*) doe often occure in Theodoret, yet none of Seluecce-rus in cõfutatione accuſationum. fol. 192.

vs (Proteſtants) either may or ought to ſay, that God did not ſuffer or die. So he. And *Muſculus an other great Proteſtant publikely maintained againſt Stankarus at Frankford, that Chriſts diuine nature or Godhead, both ſuffered and dyed together, with his body on the Croſſe, and cauſed Stankarus by a publike decree to to be baniſhed for holding the contrary.

* Teſte Czecanio lib. de corruptis moribus pontificiorum & euangelicorum art. 3.

Now to ſay that Chriſts diuine nature ſuffered and died together with his humaine, or which is all one, to hold that God can ſuffer or die, what is it but to denie God? what more blaſphemous thing can be ſpoken (ſaith Zuinglius) then to ſay that God can ſuffer: why the very Philoſophers themſelues held, that God was ἀθάνατον immortall, how then can Chriſts diuinitie which is God ſuffer? yea ſaith Stãkarus to ſay that Chriſts diuine nature is paſſible (much more that it can die) is Arrianiſme, blaſphemie, atheiſme, and the direct way to throw downe Chriſt, and the Holie Trinity, from the throne of Maieſtie.

Zwinglius tom. 2. in reſp ad Lutheri confeſſ. fol. 498.

Stankarus l de Trinitate &c. quart d. 5. & b. 1

Againe to maintaine with Caluin, that Chriſt died more then a corporal death, and the like before mentioned, what * is it but to place him among accurſed ſinners, and deſperate wretches?

[illegible]e Caluino Turciſ. l. 3. c. 13. p. 180. 181.

Laſt-

Lastly, it is a receaued doctrine amõg all the Caluino-protestants, *That Christ died not for all men*, and that by his death and Passion, he satisfied not for the sinnes of the whole world, which the (c) Lutheran Protestants truly auow to be a most blasphemous doctrine: and farther adde, that the maintainers thereof, are worthy to be adiudged to eternall flames.

c) Schlusselberg. in Theolog Caluinist. l. 1. art. 6.

Whence it aboundantly followeth, that the Protestant Doctors, euen by their owne confessions, teach most wickedlye, concerning Christs death and Passion, and therefore are very far from beleeuing a right, the fourth Article of the Apostles Creed.

ARTICLE V.

He descended into hell, the third day he rose againe frõ the dead.

CONcerning the fift Article, which treateth of Christs descent into hell, and rising againe from the dead, whereas it is expresly said in the Article, *that he descended into hell after he was dead and buried*: the Caluino-Protestants generally * teach, that by his descent

* Zuinglius lib. epist. 3. Oecolampadius

into hell, is meant that he ſuffered extreame torments on the Croſſe; And ſo either vtterly denie this Article, or confound it with the former.

Againe, whereas the Scripture plainly ſaith, *Thou ſhalt not leaue my ſoule in hell*; *&*, *Thou haſt brought my ſoule out of hell*, &c. whence it may be euidently collected (as (b) ſome chiefe Proteſtãts acknowledge) that his ſoule went downe into Hell; Beza in the tranſlatiõ of the text, readeth, *Thou ſhalt not leaue my carcaſſe in the graue*; & after (c) giueth the reaſon of this wicked tranſlation to haue bene, becauſe *the Papiſts wreſt this place to eſtablish their Limbus.*

Moreouer whereas all the (d) Fathers with one conſent out of the Scriptures, and this Article (as (e) Caluin himſelfe confeſſeth) taught that Chriſt deſcended into hell or Limbus, and freed thence the Patriarkes and Prophets, and other true beleeuers, and after in his aſcenſion, carried them with him triumphantlie into

lib. 1. epiſt p. 4 Bucerus in cap. 27 Mat Bullinger commẽt. ſuper Epiſt. Petri Hidelbergẽſ Theologi in catechiſmo an. 36. 69. Caluin l 2 Inſt. c. 16. n. 8 10. 11

b) Rogers in his Analicis of the Engliſh Articles agreed vpon an 1562 and 1609. art. 3. Bezas teſtament printed an. 1556 1558. & 1598.

(c) See to. 1. operum Bez. an 1582. pag. 461. (d) Irenæus l 4 c. 39 & Euſebius in demonſt. euang. l 10. c. 8. & Gregor. Nazianzene in oratione 2 in Paſcha & Epiphan. hær. 46 & Ambroſ. de Myſter Paſchæ c 4. Chryſoſtom. hom. 5. in demonſtrat. quod ſit Deus. Hieron. in 9. Zachariæ & epiſt. 3. epitap. Nep. & Aug. l. 20 de Ciuit. Dei, c 15. & epiſt. 99. Cyrill. in Iohn l 12. c 36. Gregorie the great l. 6 epiſt. 179 & Paulinus in Panegerico Celſi, &c. (e) Caluin l. 2. Inſt. c. 16. nu. 9.

(g) Ro-

ſnto heauen; the Proteſtants will beleeue no ſuch matter; yea they hold it a (f) Popiſh errour to affirme, that the Fathers which died vnder the Old Law, were ſhut vp in any ſuch place, as Limbo, and (g) many of them, and thoſe alſo of the chiefeſt note, make queſtion whether there be any ſuch local place, as hel is affirmed to be, by the Catholike Doctors, or whethether there ſhall be any hell at all, till after doomes-day, at the ſooneſt.

Againe, whereas this article expreſly ſaith, that Chriſt roſe from death, and the (h) Scriptures adde, that he roſe by his owne power, as it muſt needes be, he being himſelfe God and equal to his Father, according to his diuine nature; Caluin ſaith, that it is abſurd to hold, that Chriſt

(g) Rogers vt ſupra, art. 3 pag 17. h That there is a hell before the laſt day, I am not yet well aſſured, & that there is a particular place, where now the ſoules of the damned are, as Painters ſet out, and bellie-ſlaues teach, is nought in my opinion. Luther tom. 3. Ien. Ger. fol. 212 Chriſtophorus Ireneus alſo in his booke entituled. Speculum inferni, cap. 9 affirmeth that the hell of the damned is not yet, but that God will make ſuch a place, at, or after the day of iudgement; and the Catechiſme of the diuines of Hidelberg an. 63. & 69. maketh a doubt, whether there be any hell or not, or anye place appointed for the wicked to be puniſhed in, after this life. See Schluſſelberge in Theologia Caluin art. 27.

(h) I haue power to yeeld my life, and I haue power to take it againe. Iohn 10. 18 The Sonne quickeneth whom he will Iohn. 5. 21. Diſſolue this temple, and in three dayes I will raiſe it. Iohn. 2. 19. Caluin. in cap. 2. Iohn. & in 8. ad Roman.

(i) In

Chriſt did challenge to him ſelfe the glorie of his owne reſurrection, ſince the ſcripture ſaith, that it was the worke of God the Father; and (i) *Franciſcus à Sancto Paulo*, a Miniſter at Deip, expounding that place of S. Paule (*the God of peace which rayſed from death our great Paſtor. Heb.*13.20.) affirmed that Chriſt could not raiſe him ſelfe; and therefore it was neceſſarie that his Father ſhould extẽd the arme of his vertue to that worke.

Further, the right beleefe of this Article, according to expreſſe (k) Scripture, and the ioynt (l) conſent of all auncient Catholike Doctors, is, that Chriſt in his reſurrection penetrated the ſtone, and arroſe, the ſepulcher, being ſhutte cloſe, as after he entred into the chamber, the doores being ſhut: but the Caluino-Proteſtants, leaſt hence they might be forced to confeſſe, that Chriſts bodie may as well be in many places at once, as that two bodies may be in one place, vtterly deny * this veritie, and ſay that either he tumbled away the ſtone when he roſe, or that ſome other rolled it away: yea Zwinglius (that Proteſtants ſainted confeſſor and Martir) dareth to ſay, that (m) the groſſeſt Sargeant with his redde breeches, might haue gone out

(i) In concione habita Deip. in portu neuſtriæ, an. 1564. teſte Feuardentio in theomachia Caluin l. 3. hær. 17.

(k) Mat. 28 v. 2.

(l) Hier. in 28 Mat. & Hilar. l. 6. 3. de Trinitate Cyrillus l 11. in Ioan. c. 59. & 53 Chryſoſt. hō. 85. in Iohn. & hom. 16. de reſurrection. & Auguſtine ſerm. 160. de clauſis Ianuis. & alibi paſſim.

* See Schluſſelberg. art.

of

of the Monument in that maner as Christ did.

Lastly; Beza is of opinion, that this Article (*he descended into hell, and rose againe the third day*) crept by negligence into the Creed; yea the French and Holland Ministers, in the yeares 1569. and 1578. in the Confession of their faith omitted this article. And Carliel in a booke printed at London an. 1582. calleth this Article, a Tale, an Errour, and a pernicions heresie.

From all which premises, it will abundantly follow, that the Protestants, especially those of the Caluinian sect, cannot in any point be said to beleeue a right this fift Article of the Apostles Creed.

31. p. 165. in Theol. Caluin l. 1 m) Zwinglius apud Guliel. Rainold in Caluino-Turcis. l. 3. c 15. pag 614. Beza Apolog. 2. ad Claud. de Xantes, p 385. Confess. Gallica. an. 1560. & Cōfess. Belgica continens 37. artic quibus synodus Dordraci an. 1578. præcipit omnes Hollandiæ Ministros subscribere. See Feuard. in Theolog. Cal. l. 6. c. 1, Carleil against D. Smith fol. 28. 77. & 140.

ARTICLE VI.

He ascended into Heauen, and sitteth at the right hand of God the Father Almightie.

THe sixt Article is, that Christ ascended vp into heauen, and there sitteth

ſitteth at the right hand of God; the true meaning of which Article, according to the expreſſe word of God in Holy (b) Scripture, and the vniforme conſent of all the auncient (c) doctors, is, that Chriſt aſcending like a Conquerour, ledde with him the Sainctes of the Old Teſtament, who till then vere detayned in priſon, and firſt opened the kingdome of heauen to all beleeuers, and now ſitteth at the right hand of God the Father, that is to ſay, hath (d) equall power & authoritie with the Father, & that his humanitie in reſpect of his hypoſtatical (e) coniunction with the God-head, is to be adored; and that though he be ſtill

(b) See Hebrews 11. v 13. 39. & c 9. v. 15. Epheſ 4 8. & Pſalm. 67. & Zacharie 9, 11. & pſal. 107. v 16. See S. Thomas Aquinas 3. parte. q. 49. art. 5 & q. 52 art. 5.

(c) The blood of Chriſt is the Keye of Paradiſe, &c. This is the land of the liuing which before the comming of our Sauiour in fleſh, neither Abraham, nor Iſaac, nor Iacob nor the Prophets, could obtaine, (according to that of S Paule Heb. 9. 15.) therefore he is the Mediator of the New Teſtament, &c. So S. Hieroſme Epiſt. ad Dardanum. See alſo in Epiſt. ad Heliodorum, where he ſaith that before Chriſt Abraham was in hell, &c. Reading the Prophets, reading the Law, reading the Pſalmes, I neuer found the kingdome of heauen, but in the New Teſtament, becauſe, before Chriſt opened the gate of that kingdome, all the iuſt were detained in hell. So § Chryſoſtome hom. 4. in Marcum And the like is affirmed by the reſt of the Fathers See Ambroſe in c 9 ad Heb. & Auſtine ſer. 137. de Tempore. See in the former Article in d.

(d) So S. Athanaſius de confeſſ. eſſent. & orat. 2 contra Arian. & Damaſcene lib. 4. de Orthodox. fide cap. 2. & Cyrillus Hieroſ. catech. 14.

(e) See Schluſſelberg. in Theolog. Cal. art. 29. fol. 150. l. 4.

(f) See

locally in heauen, yet by his Omnipotencie, is alſo at the ſame inſtant locally on (f) earth, where the Sacrament of his laſt Supper is celebrated, though it be in 10000. places at once: but the Proteſtants beſides that they generally deny, that he freed in his deſcent the Fathers ſoules out of Limbo, as was before noted, doe alſo conſtantly teach, that the Fathers were in heauen long before Chriſts Aſcention; and doe ſo incarcerate (g) Chriſts glorified body (now triumphantly raigning in heauen) in a certaine place, as that by any meanes, he cannot be elſe where preſent, neither in heauen, nor earth, contrarie to which the Lutherans as erroniouſly maintaine his Vbiquitarye preſence.

f) See Feuardentius l. 6. Theomach. Cal. c. 10.

g) See the ſame Feuard. lib. 6. c. 6. & Schluſſelberg. vt ſupra art. 2.

Againe the Caluino-proteſtants (for the better maintenance of their figuratiue preſence in the Euchariſt) teach, that in Chriſts Aſcention vp into heauen, he did not penetrate, but (h) breake the heauens, or elſe entred in by ſome great chinke or crennie; Which is contrarie to (i) Scripture, and doth infinitly derogate from the power and vertue of Chriſt God and Man; and moſt blaſphemouſly take from his glorified body, all priuiledges, gifts, and perfections, and

h) See Feuard. as before cap. 7.

i) See Feuard. as before.

and make it in all thinges, like one of ours.

Caluin hær. in Matt. cap. 22 v. 44. & in cap. 26. v 64. & in cap. 16. v. 19.

Laſtly they vtterly denie, as was before ſhewed, that any adoration is to be giuen to Chriſts humanitie: and by the right hand of God, they commonly vnderſtand, that Chriſt hath a place in heauen in dignitie, next his father. *Seſsio ad dexteram &c.* the ſitting at the right hand (ſaith Caluin) is taken for the ſecond or next degre, which the Vicar of God doth occupie.

That all the Proteſtants make Chriſt inferiour to his Father as touching his God head was formerly prooued in the ſecond Article.

Chriſt is ſaid to ſit at the right hand of the Father, becauſe being made the Heigheſt King, he doth obtaine as it were, the ſecond ſeate of honour and rule next vnto him, becauſe he is his Vicar: againe to ſitt at the right hand, is all one as to ſay, the Vicar of God. So Caluin Arianizing. And thus you ſee how farre the Proteſtants are from beleeuing a right the ſixt Article of the Apoſtles Creed.

ARTI-

ARTICLE VII.

From thence he ſhall come to Iudge both the quicke and the dead.

THe ſeuenth Article is, touching Chriſts comminge to Iudgement, which the doctors of proteſtancie many wayes depraue. For where as the ſacred Scriptures euery where affirme, that all men ſhall be iudged according to their works, & in particular treating of Chriſts comming to iudgement, expreſſely ſay* that Chriſt ſhall pronounce ſentence of condemnation againſt the wicked, beeauſe they neglected to do the workes of charitie, ſuch as be to *feede the hungrie, cloath the naked*, harbour the harbourles and ſtranger, viſit the ſicke, to goe to men in priſon and the like; and contrariwiſe, ſhal all the good to euerlaſting ioyes, for performing the ſaid mercifull workes; the Proteſtants generally teach, (b) that it is vnpoſſible, at leaſt Chriſtian men neede not feare, that their works ſhall come into Iudgement; (c) that no ſinne can condemne a Chriſtian or baptized

* Mat. 25. v. 34 35. 36. 37. 38. &c.

b) Caluin in c. 27. Mat. v. 26. & Beza in confeſſ. puncto 4. artic. 12.

c) Luther l de captiuit. Babilō. to. 2. Witt. lat. fol. 78. & Tindal in reuelat. antichriſt. apud Fox

tized man, but only infidelitie; (d) that all the ſinnes we commit are as properly Chriſts, as if hee himſelfe had committed them; (e) that beleeuing, mens ſinnes can no more hurt them, then Chriſts himſelfe; (f) that Faith only doth ſaue vs, (g) and that this Faith muſt be without the leaſt workes.

Againe wee finde in (h) Scripture, that Chriſt roſe from death with the fiue woundes, which he receiued on the Croſſe; and the ſame (i) Scripture elſe where affirmeth, that he ſhall ſo come to iudgement, as he aſcended vp into heauen. The Catholike (k) Church alſo euer taught and beleeued, that Chriſt ſhall haue the ſcarres of his woundes appearing in his body, when he commeth to iudgement; but Caluin ſaith, that it is a fooliſh and old wiues dotage, to beleeue that Chriſt ſhal haue the markes of his woundes, when he commeth to iudgement.

In Acts p. 1337. and Whitak. de eccleſia contra Bellarm. controu. 2. q. 4. and Smoutius in explicat. ſup. dominicæ orationē. p. 53. 54

d) Luther in cap. 3. ad Galath. tom. 1. Lat. Wit. fol. 348.

e) Caluin. lib. 4. Inſtit. c. 17. nu. 2.

f) Luther tom. 1 in diſp. f 400 & tom. 2. de abho-

minatione miſſæ fol. 390. & tom. 1. in fine 50. concluſ. fol. 54. (g) Luther tom. 1. Lat. Ien. fol. 484 & tom. 1. Ger. Wit. in 2. Gal fol. 47 & 92. See before chap. 2. pag. (b) Luke 24. 39. 40. & Iohn 20. 27 28. (i) Acts. 1. 11. (k) So Chryſoſtome Theophilact. Cyril. of Alex comment. in Acts 1. v. 11. So S. Athanaſius in Epiſt. ad Epitetum, Ignatius in epiſt. ad Smirnenſes; Auguſtine tract. 121. in Iohn. Ambroſe l. 10 in Lucam, Hilarie l. 3. de Trinitate; Leo Magnus ſer. 1. de Aſcent. & Auguſtine ſer.

Laſtly, for a Iudge to force a man to do euill, and after to puniſh him for it, all men muſt needes acknowlegd to be horrible iniuſtice and tyrannie. Now the * Caluino-Proteſtants, generally teaching (as was before ſhewed in the firſt Article) that God doth not onlye permitt, but predeſtinate all our acts whatſoeuer; that the moſt wickedſt perſons that euer were, were of God appointed to be wicked; and that the ſinnes which men commit, through the force of Gods decree, are altogether vnauoidable; it muſt needes follow according to their doctrine; that Chriſt (whom they ſhould acknowledge to be God, and conſequently goodnes and Iuſtice it ſelfe) either will not come to Iudge the quicke and the dead, or that in adiudging any to hell, hee is a moſt tyrannicall and vniuſt Iudge.

ſer. 6. & 7. de aſcenſ. & ſer. 49. & 146. de tempore, & li 2. de ſymbolo c 7. & epi. 146. See Feuardentius in theomac. Cal. l. 6. c. 11 errore 17. Caluin. in c 24. Lucæ.

* See the firſt Article. See alſo in the laſt chapter.

ARTICLE VIII.

I beleeue in the Holie Ghoſt:

TO beleeue a right in the holy Ghoſt, according to expreſſe Scripture, & the Nicen Creed, is to maintaine and teach, that he proceedeth from the Father

Ioha. 15. 26. & 1. Ioh. 5 & 7.

ther and the Sonne, and is of the ſame eſſence with the Father and the Sonne, of equall Maieſtie, and cœternal; but the chiefe Doctrs of Proteſtancie (as was formerly ſhewed in the ſecond article) teach that the eſſence of the Father is incommunicable, and that both the Sonne and the Holy Ghoſt, haue diſtinct eſſences from the Father, by which they make them diſtinct Gods, as was there prooued. Yea the Proteſtants are ſo farre frō beleeuing aright this Article, that Feuardentius a Catholike Author in his Treatiſe, entituled Theomachia Caluiniſtica, conuinceth them as guiltie of hereſie againſt the Holy Ghoſt, in at leaſt ſeuen and fiftie points, as you may ſee in the ſeuenth chapter of the ſaid Theomachia: In the firſt nine Chapters of which he ſheweth, how they deny the Holy Ghoſt proceeding from the Father and the Sonne; giue him a diſtinct eſſence from the Father; make him vnequall to the Father and the Sonn; deny that he is to be adored together with the Father and the Sonne, &c. And in the reſt of the Chapters that follow, they make him the Author of all ſinnes and wickedneſſe, and blaſphemouſly detract from his goodnes, ſanctitie, preſcience, and infinite power;

Feuardentius theomachia Caluin. l 7. per totū.

power; take all God-head from him, and transforme him into a meere diuell.

ARTICLE IX.

I beleeue the Catholike Church, the Communion of Saints.

THe ninth Article is, I beleeue the Holy Catholike Church, the Communion of Saints. Which Article all sortes of Protestants, are farther from beleeuing a right, then any of the former.

For first, as touchinge the word Catholike, Luther quite blotted it out of the Creed, and placed insteed thereof, the word Christian; fearing least the word Catholike duly considered, might discouer his Protestanticall Church (whose foundation he had then newly laide) to be but a new and Antichristian Synagogue. See Iustinianus in bello quinti euangelij quart C. 7.

Secondly concerning the Church it selfe, whereas Christ calleth it the Pillar and firmament of truth, and further promiseth, that the Holy Ghost should guide it to all truth, to the end of the world, and that the gates of hell should not preuaile against it: the Protestants imitating their hereticall Grandfires the 1. Tim. 3. 15. & Mat. 16. 18. & cap. 5. v. 20. & Ioh. 14 v. 16. & c. 16. v. 13. & Mat. 28. v. 20. Iohn Rainold. in

his theſies § 9 & in præfat §. 9. & D. Whit. in his way to the Church § 26. and Whitaker lib. 2 contra Bellar. de eccleſ. q 4 p 322.

Donatiſts, generally teach that the Church both may, and hath erred, euen in fundamentall points.

b) Iſay. c 2 v. 2. & c 60. 61 62 per totum & Pſal 19 v. 4 & Epheſ. 4. 11.

Againe, God ſpeaking of the Catholike Church, ſaith (b) that he would make her an euerlaſting glorie, and a ioy from generation to generation; that her gates ſhould be continually open; that her watchmen ſhould neuer ceaſe, day nor night; that her Sunne ſhould neuer goe downe, nor her Moone be hid; that it ſhould neuer be ſaid of her, forſaken or deſolate; that ſhe ſhould be placed on the hill, and that all nations ſhould flow vnto her; & that there ſhould be Paſtors in her to the end of the world: but the * Proteſtãts, becauſe they cãnot ſhew their owne Church from the Apoſtles time, till Luthers apoſtacy, cõtend that the Catholike Church may be inuiſible; and that it was *de facto Inuiſible* for aboue a thouſand years, no true Paſtor (at leaſt of the Proteſtãt Religiõ) being any where to be foũd.

* See in the former chapter.

Laſtly (to omit other notes and properties of the true Catholike Church, which the Proteſtants vtterly denie, that thereby they may the better be able to ſupport their Antichriſtian Synagogue) whereas the * Church (vnder paine of Anathema) commandeth all

* Concilium Tol. 8. cap. 9.

men,

men, whom ſickneſſe and impoſſibilitie of age doe not exempt, to faſt the Lent, the foure Embers, all Fridaies and Saterdaies, and the Eues of our B. Ladie and the Apoſtles, from fleſh; the doctors of Proteſtancie generally affirme, that faſting is a worke indifferent, and doe ordinarilie eate fleſh in Lent, and other faſting dayes; yea they commonly make their greateſt feaſts on the ſollemneſt faſt, and hold him a ſuperſtitious fellow, that maketh a difference of meates on ſuch dayes; which they could not doe if they beleued the Catholike Church, or credited our Sauiour, where he affirmeth, that whoſoeuer refuſeth to *heare the Church, ſhould be as a heathen, and a publican*. And thus you ſee how farre the Proteſtãts are from beleeuing aright the Catholike Church, which is taught in the firſt part of this ninth article. And as touching the Communion of Saints, which is the ſecond part of this Article, in teaching that the Saints cannot heare our Prayers, yea that ſuch as be dead, doe ſo ſleepe, that they vnderſtand nothing, and that the liuing haue no fellowſhipp with the dead: they ſufficiently intimate that they cannot cõmunicate with vs in thoſe prayers we make to almightie God.

& Concil. Gangrenſe cap. 19. & in præfat. & Cõcili. general. 6. can. 56 & canones Apoſtolor. can. 68.

Luther tom. 4. de Eccleſia c. 9 & Cal. l. 3 Inſt. c. 20. nu. 24. and Muſculus in locis communibus ca. de decalogo præcept. 5.

ARTICLE X.

I beleeue the remiſſion of ſinnes.

ALL Catholike Doctors from time to time, according to expreſſe * Scripture and this article, haue taught: that God, through the Paſſion and death of Chriſt, doth truly remitte their ſinns, who by Baptiſme, or any other Sacrament, lay hold on Chriſts Paſſion, and are truly penitent: but the Caluino-proteſtants following their maiſter Caluin, doe generally teach: that ſinne truly remaineth in vs, euen after Baptiſme: and that it is neuer truly remitted, though to the elect it be not imputed.

And therefore I cannot ſee, how Proteſtants can ſay this tenth Article of their Creed, at leaſt I cannot but maruel that they doe not alter it, and ſay: *I beleeue that my ſinnes ſhall not be imputed to me.*

* Iohn 1. v. 29. & Acts. 3 19 Heb 9. v 28. Mich. 7 19. Pſal 50. v. 9. Ezech. 36. 24. & 1. Cor. 6 v 11. & Acts 22 16. 1. Iohn 1. v. 7. Apocal. 1. 6. Heb. 9 13. Tim. 26. See Iurgieuicius in bello quinti Euangelij cap. 7. Sinne truly remaineth in vs, neither is it taken away by Baptiſme, but becauſe the guilt is blotted out by imputation, it is nothing. So Caluin in Antid. Concil. Trid ſeſſ. 5. Againe. now it is manifeſt, how falſe it is which ſome long ſince haue taught, that by Baptiſme we are looſed and freed from Originall ſinne, lib. 4. inſt. cap. 15. nu. 10. Againe, let no man flatter him ſelfe, when he heareth that ſinne alway remaineth in vs, ibid. nu. 11. See alſo lib. 3. inſtit. cap. 11. nu. 2. & 23.

ſt 22. & lib. 2. inſt c. 1. nu 8. & 9. & l. 3. c. 12. nu. 4. Neither are we aſhamed to ſay, that Iuſtice is the hiding of the offence. So Whitaker ad 10 rat. Camp. Remit our offences, that is, doe not impute them; ſo the Palantine Catechiſme quæſt 126 & 36. Sinnes in vs are not taken away, but in the Iudgement of God; that is, they are not imputed. So Paræus in Theſibus de peccato. See Iurgieuicius in bello 5. Euang. in hoc Articulo.

ARTICLE XI.

I beleeue the Reſurrection of the bodie.

TOuching the Reſurrection of the dead, which is the Eleuenth Article of the Apoſtles Creed, though I can not generally accuſe the Proteſtants, as not beleeuing the ſame, yet Brentius one of their chiefe Doctors will confeſſe, that the maior part amongſt them, doe not beleeue the ſame; his wordes be theſe. *Etſi nulla ſit inter nos &c.* Although amongſt vs, there be no publike profeſſion, that the ſoule dieth together with the body, and that there is not a reſurrection of the dead; yet that moſt impure and prophane life which the greateſt part follow, doth plainly ſhew, that they are perſwaded that after this life, there is no life, at leaſt they are not certaine of it, yea ſome when they

Brentius in Lucam c. 2. hom. 35

See Caluin-Turciſ. lib. 4. cap. 5.

they are moſt ſober, as well as when they are drunke; in their familiar talke, caſt foorth ſuch ſpeaches, by which they plainly ſignifie, that they do not beleeue the reſurrection of the dead. So Brentius, Schluſſelberg, alſo a Lutheran Proteſtant will tell you, that if it be true which the Caluino-Proteſtants affirme, that Chriſt in his Reſurrection, reſumed not that blood, which he ſhedde on the Croſſe, two abſurdities will neceſſarily follow; Firſt, that mankind was redeemed with corruptible & putrifying blood, contrarie to that of Peter 1. cap. 1. and Secondly that Chriſt, contrarie to the propheſies of the Holy Ghoſt, ſaw corruption: whēce it appeareth (quoth he) that the Caluiniſts, albeit they affirme in word and writing, yet in their hart they do not beleeue the *Reſurrection of the dead*. *So Schluſſelberg.*

Schluſſelberg in theolog Caluin. l. 1. arr. 20. See Iurgieuicius in bello 5 Euangelij quart. D.

As touching Caluin the father of all Engliſh, Scottiſh, French, and Belgian Proteſtantes, it plainely appeareth by an epiſtle which his Cymiſt and beloued brother * Farellus wrote vnto him, that he was far from beleeuing this Reſurrection of the dead; and the like we may iudge of his followers. For they all deny, that Chriſt can make his owne body

Quod res tibi incredibilis videtur carnis reſurrectio, nihil mirū quod autē hac ratione permo-

body to be Really present in many places at once, as Schlusselberg proueth at large. And they further deny (as was before shewed) that Christ could, or at least did not, (though the Scriptures and all Antiquitie, stand against them) goe out of his Mothers wombe without violating her virginitie, or out of the Sepulchre without remooving the stone; or into the chamber where the Apostles were assembled, the doores being shut: either of which is a lesse miracle, and the beliefe of it will sooner sinke into mens mindes, considering that Christ was God and Man, then that mens bodies after so manie alterations, mutations, and corruptions, should rise againe (euen in the twinkling of an eye) the verie same that they were in this mortall life.

tus, sufficere statuis, si credas nouis corporibus aliquando nos induendos, hoc à scripturę doctrina alienum est, &c. So Farellus: & after a long confutation of this errour, concludeth thus. Atque tibi satisfactura spero, nisi mentem tuam nimis occupatam reperiant, quod à pietate & à modestia tua procul abest. Sed tamen leuiter pro nostra amicitia, monendum te censui, quia nuper cum te audirem, subuerebar, ne altiores apud te radices egisset hæc opinio, quam vt facile eam abijceres. Hetherto Farellus, in epist. ad Caluinum. an. 1549. cuius initium est. Litteras tuas, &c. & est epist. 78. inter epist. Caluini. edit. per Petrum Sanctandicum. Geneuæ.

ARTI-

ARTICLE XII.

And the life euerlasting.

Mat. 10. v. 18 & Mat. 7. v. 21. & Iohn 3 5 & 37. & Titus 3. 5. & Rō. 5. 5. 12 & Ephes. 2. v. 3. & 1. Cor. 15. v. 22.

CONcerning the life euerlasting, which the Saints enioy in heauen, and is here treated of in this 12. and last Article, the Doctors of Protestancie, are as farre from beleeuing a right, as any of the former.

For first, whereas the Scripture saith. *if you will enter into life euerlasting, ye must keepe the Commandements*, and, not that beleefe only, but deedes must bring vs to heauen; they generally teach, that faith only doth Iustifie, & that the Commandements are impossible to be kept, and therefore farre from being necessarie to the attainement of heauen.

(b) Augustine l. 3. de anima & eius origine c. 9. & alij passim.

Secondly, whereas the sacred *Scripture, and out of it all Catholike Doctors (b) teach, that Baptisme is the only key that openeth vnto vs the Gate of this life euerlasting: The Protestants (c) place those children there who die without it; and further adde, that Baptisme neither hindereth nor furthereth in the way of saluation.

(c. Caluin l. 4. inst c. 16. n. 24. & c. 15. n. 10. & 20. & c. 16. n. 17. & 26. & in antidot. Cōc. Trid. sess. 5. See the former.

Thirdly whereas all Catholike (d) doctors,

(d) Au-

ctors, according to the expreſſe word of God euer taught and beleued, that neither Pagan, Heretike, nor Schiſmatike, could enter into life euerlaſtinge: the Proteſtants affirme, that not only Heretikes and Schiſmatikes, but Heathens alſo and Infidels (ſuch is their wicked) as they tearme it (Charitie) may be ſaued: *In vita æterna, &c.* In the kingdome of heauen (ſaith Zwinglius) * We ſhal ſee Hercules, Theſeus, Socrates, Ariſtides, Antigonus, &c. yea (ſaith he) if I might haue my choiſe, I would rather chooſe the lotte of Socrates or Seneca, then of any Roman Emperour, King, or Prince addicted to Poperie. So Zwinglius, and the like is affirmed by Lautherus, Hardenbergius, Toſſanus, Rodolphus, and Bullinger.

Fourthly, whereas the * Scripture plainly ſaith, that no ſpotted or defiled thing ſhall enter into the Holy Citie; the Proteſtants make no queſtion, but that all of their fraternitie, ſhall goe thither, who yet (as they themſelues confeſſe) haue alway their ſoules ſpotted from toppeto toe, and that alſo with mortal ſin; ſin (h) remaineth in vs, neither is taken away by baptiſme. So Caluin, and againe, (i) all the parts of our ſoules

guſtine l. 4 contra Donatiſt. c 3. & de fide & ſymbolo & lib. de patientia c. 26 & l. de fide ad Petrũ c. 38

* Vide præfationem operũ Zwinglij tom. 1. lib. de prouidentia c. 6. & Luther in Geneſ. c. 47. & Schluſſelberg. l. 3. Theolog. Cal an. 7. See Caluino-Turciſ. l. 4 c. 9

* Apocal. 21. v. 27.

h) Caluin in antid. Cõc Trid. ſeſſ. 5 & l. 4 inſt. c. 15 n. 10. 11.

ſoules are poſſeſſed with ſinne; (k) neither is there any thing in vs free from a deadly contagion.

To all which, if you adde that prophane Doctrine of the Apoſtle of Proteſtancie (l) affirming that in the kingdome of heauen ſhal be *dogges, sheepe, oxen*, and other like Creatures, for the inhabitants to ſport with all, it will aboundantly appeare, that the Doctors of Proteſtancie, are verie farre from beleeuing a right this twelft and laſt Article of the Apoſtles Creed.

(k) lib. 2 c. 1. n. 8
(i) Ibid n. 9
(k) Lib 3. Inſt c 12. nu. 4
(l) Luther in colloq. menſal. c. 49 tit. de vita æterna.

CHAPTER IV.

That by the cheiſe doctrines and principles of Proteſtant Religion, God is in the higheſt kind blaſphemed, proued out of their beſt Doctors, and the famous confeſsions of ſome of the ſame fraternitie.

THat the Author of euill, is no other then a diuell, no good Chriſtian euer queſtioned, neither doth Caluin deny, but that if God may be ſaid to be the * author of euill, it may iuſtly be inferred that God is a diuell. Now that the Proteſtants in generall, eſpecially thoſe of the Caluinian ſeparation, make God

* Caluin contra Libertinos c. 14. Si qui dij turpia faciunt non ſunt dij Euripides. impia & ſcelerata opera dij beati non

God the Author of all ſinnes and offences whatſoeuer, their owne writings will giue ſufficient teſtimonie.

Mala opera in impij operatur, quis audet negare, ſe etiã in malis operibus ſæpe coactum aliud facere quam cogitauit. God doth worke euill workes in euill men, who dareth deny, but that he hath often ben compelled in euill workes to do otherwiſe then he thought. So Luther the*Proteſtants Prophet and euangeliſt. When we committ murther or adultrie, it is the worke of God, who is the moouer, author, and inforcer of it. ſo Zwinglius, Fox and Willets true Proteſtant confeſſor & martir: Againe; although a bull do bull a whole heard of kine, yet it is no ſinne in him, but a greater commendation, becauſe no Law forbidderh him; yet if the maſter of the bull ſhould lie with more wiues then his owne, he ſhould offend, ſince the Law commaundeth ſaying, *Thou ſhalt not commit adultry:* euen ſo God hauing no Law prohibiting him, he he doth not ſinne, though he worke thoſe things which is ſinne in men, &c. We ſay that God doth not only permit or ſuffer his creature to worke or do any thing, but doth properly do all things him ſelfe, whether thoſe workes be indifferent,

facitur. Homer. Odyſſ. Pugnandũ eſt omnibus modis ne quis in ciuitate quam volumus rect. gubernari Deũ authorem ſed cauſam malorum dicere vel audire, quia nec pium eſt ita dicere, nec ipſum dictum ſecum conſiſtit Plato lib. 2 de Repub. Witt. an. 1520. ar. 36 See the Proteſt apolo. tract. 2 c 2. ſect. 10 ſub 14. Fox in his acts and monuments.

ferent, as to eat and drinke &c. or whether they be euill, as the adultrie of Dauid. There is no reason why we should allow of this cold glosse, *That God doth only permit, and not also cause euills*; so in effect Melancton: Againe; the adulterie of Dauid, and the treason of Iudas, are as properly the workes of God, as the vocatiō and the conuersion of Paule.

It is a horrible decree I confesse (saith Caluin) and yet no man can deny but that God forsaw, what end man should haue, and he therefore knew it, because by his decree he had so ordained it, &c. (b) Wee call Predestination, the eternall decree of God, by which he hath ordained with him selfe, what he wil haue done with euerie man, for all are not created with like condition, but to some eternall life, to others eternall death is preordained &c. (c) Whereseoeuer this pleasure of God raigneth, no workes come into consideration; (d) men by the naked decree of God, without any desert of their owne, are Predestinated to eternall death: (e) therefore whatsoeuer men doe, or the diuell himselfe, God holdeth the sterne, and conuerteth their indemeanours, to the execution of his iudgements. God would haue the perfidious

Willet in his Synopsi passim Zuinglius ser. de prouidentia c. 6 tom. 1. & cap. 5. an. 1530. See schlusselberg. in Theolog. Caluin. lib 8. p. 77. Melanct cōment. in Rom 8. edit. 1.

Caluin. l. inst 23 n 7

b) Idem lib 3. inst. cap 21. n. 5.

c) Ibid. n. 7.

d Lib. 2. Inst. cap. 23. nu 2. See also lib. 3. inst. cap. 24. n. 14. & 14.

e) Lib. 1. inst. cap. 18. n. 3.

dious king Achab to be deceiued: the diuell doth offer his helpe, to effect that busines: he is sent with a certaine commandement, to be a lying Spirit in the mouthes of all the Prophets; (f) the diuel is said to blind the hearts of the incredulous, but the efficacie of this error, commeth from God himselfe: (g) man being iustly forced by God, doth doe what is not lawfull for him: (h) I farther graunt, that thieues and murtherers, and other malefactors, are the instruments of Gods diuine iustice: (i) Absolon polluting his fathers bed, by incestuous adultrie, doth commit a detestable wickednesse, yet God pronounceth this worke to be his owne; (k) there can be nothing more plaine, then where he so often pronounceth, that he blindeth the mindes of men, and striketh them with giddines; that he inebriateth them with the spirit of drowsines, that he hardneth their hearts, &c. (l) Behold he directeth his voice vnto them, but to make them the more deafe, he sendeth the light, but to make them the more blinde, he giueth them a remedie, but meaneth not to cure them, &c. the impure spirit is therefore called Gods spirit, because he doth answere to his becke and power, and

f) Ibid.

g) Ibid.

h) Lib. 1. Inst. cap. 17. n. 5.

i) Ibid. c. 18. n. 11.

k) Ibid. cap. 14. n. 2 see also lib. 2. inst. cap. 4. n. 5. lib. 3. inst. c. 24. n. 13.

Non ita intelligēdum est quod dicitur quem vult indurat, quasi Deus in homine ipsā quæ non esset duri-

and is rather an inſtrumēt in doing, then an author of him ſelfe. Thus and much more Caluin, in which as you ſee like a true childe of darkeneſſe, he pleadeth fairely for his Lord and maiſter the diuell, clearing him as much as in him lyeth, from being any principall author of euill (as all good Chriſtians hold him to be) and layeth it wholly on Gods ſhoulders: he maketh God (I ſay) the only, abſolute, and principal author of all wickedneſſe, neither will he indure the word (Permiſſion) *Ridiculum eſſet*, &c. It were ridiculous (ſaith he) that a Iudge ſhould only permit, and not alſo decree what hee would haue done; * Where it is ſaid, that God doth blinde men, and harden their hartes, many put it off, by flying vnto Gods Permiſſion, as if God by leauing the Reprobate, did ſuffer him to be blinded by the diuel; but ſince the ſpirit pronounceth, that mans blindnes & madneſſe, is inflicted by Gods iuſt iudgement, that ſolution is ouer-friuolous; Againe, now I haue plainely ſhewed that God is the author of all thoſe thinges which thoſe Cēſurers (meaning Catholickes) would haue to happen by his idle permiſſion only. So Caluin.

tiem cordis operetur indurare enim dicitur quē molliri noliri noluerit. Sic etiam execrare quem illuminare noluerit. Auguſt. li. de prēd. & gratia cap. 4.

Caluin. l. 1 Inſt. c. 18 nu & 2.

* Ibid. c. 14. nu. 2.

Caluin. l. 1. Inſt. c. 18. nu 3. See alſo lib. 3. Inſt. c. 23. n. 6.

Pharao (ſaith Bucer) did what God would

would haue him, neither could he doe otherwiſe: when God put into the hart of Dauid to number the people, doubtleſſe God was willing to haue him to doe it, and wrought it in him; * ſince God *ſeduceth, hardeneth, deliuereth into a reprobate ſence, ſendeth a powerful errour to make men doe ſuch a thing*, it approoueth that he doth not onely permit them to fall into errour by forſaking them, but alſo by inclining their hearts.

Bucer in enarrat. in epiſt. ad Rom. p. 394. & 239 an 1536. * Idem in cap. 1. ad Rom. p. 72. & in cap. 9. pag 459.

God (ſaith Beza) doth worke al things without exception, whether they be good or badde, vertuous or vicious, otherwiſe he ſhould liue in idleneſſe; (g) if God did only permit ſinnes to be done, he were not Omnipotent, but an Epicurean God, idle, ſlouthful, and improuident; (h) humaine reaſon telleth vs, that he is no leſſe in fault, who is able to ſaue one from deſtruction, and yet ſaueth him not, then if he himſelfe had deſtroyed him; (k) we acknowledge, that God hath not only Predeſtinated men to dãnation, but alſo to the cauſes of damnation. Now the cauſes of damnation being ſinnes, it muſt needs follow, that God Predeſtinateth men vnto ſinne, and conſequently is the Author of ſinne.

Beza in apparit. 8. g) Idem contra Caſtalion apud Feuardentium in theomac. Caluin. h) Idem cõtra Sycoph apud Dũræum lib. contra Whitaker rat 8. p. 218. k) Idem in volum. theol. 1. pag 417.

God doth not onely permit men to fal

Marlorat in cap. 1. ad Rom. v. 24. & cap. 9. v. 18.

into ſinne (ſaith Marlorat) but he will haue it ſo, and doth ſo ordaine, and by his commandement, Sathan the hangman of hell, doth riſe vp againſt vs, powerfully working what he liſteth, in the hearts of the wicked.

Whitaker apud Duræum rat. 8. p. 217. See allſo pag. 214. See in Caluin aut Marlorat &c.

Many men hold a ſtale opinion (ſaith Whitaker) that what ſinnes ſoeuer are committed by any one, are done onely by Gods permiſſion, and not his will, and this permiſſion, they wholly ſeuer from Gods will, whereas God doth not only permit, but by his powerfull will, would haue all things done which the wicked doe.

Willet in ſynopſi, pag. 554.

God (ſaith Willet an other Engliſh Doctor) hath deſtined ſome to be the veſſels of his wrath, without any reſpect to their workes, whether good or bad.

Crowly in his Apologie, for the Engliſh Writers.

I confeſſe (ſaith Crowly) theſe are my words, that Gods Predeſtination was the only cauſe of Adams fall, but not conſequently of al ſinne; for ſuch as haue eyes to ſee doe ſee; that Adams fall was good &c. the only cauſe why Adam was aſſaulted and ouerthrowne by Sathan was the Predeſtination of God; I confeſſe I haue ſaid, that Gods Predeſtination was the only cauſe of Adams fall; and of the murther of Cain againſt his brother Abell,

yea

yea that the moſt wicked perſons that euer were, were of God appointed to be wicked euen as they were: ſo Crowly in a booke entituled, *The apologie or defence of English Writers* and Preachers &c. ſubſcribed, ſeene and alowed, according to the order appointed.

The Caluiniſts make God the author, mouer, and forcer of all ſinne; and they ſay that though the elect runne into Adultrie, murther, luſt, & the like ſins, yet they are neuer the more the ſonnes of the diuell, no not for a moments ſpace. See Schluſſelberge in Theo. Cal. art. 7. p. 70

It being euident then that the Proteſtants in generall, eſpecially the Caluinian, Zwinglian, and Engliſh faction, make God the principall cauſe of all ſins and wickedneſſes, and repute the diuill but as his Agent or inſtrument, & it being alſo confeſſed by Caluin, Whitaker, and others, that the author of ſinne, is no other but the Diuill, giue me leaue to cloſe vp this chapter with the words of Phillipus Nicolaus a Lutheran Proteſtãt, only applying that in generall to Proteſtants, which he affirmeth of the Caluiniſts in particular, ſaying.

Deum quem colunt, innocant, adorant, &c. We ſay, that the God whom the Caluiniſts worſhip, inuocate, & adore, is a deſperate Arch-knaue, Arch-thiefe, Arch-traytour, Arch-lyer, Arch-hangman, &c. ſince there is no murther, no theift, no heinous offence, no deceipt, no treaſon, no wickedneſſe, no lewdneſſe, in the whole world to be thought or deuiſed ſo great,

great, ſo horred, ſo groſſe, ſo abominable, which the God of the Caluiniſts (and other Proteſtants) by his eſſential malice, doth not a hundred millions of times exceed and ſurpaſſe; *vnde, firmiter, irrefragabiliter, ἀναντιῤῥήτως ſequitur, &c.* whence it followeth firmely, vnreſiſtably, and without contradiction, that the Caluiniſts in attributing ſuch properties and power to their God, are blinde, madde, and poſſeſſed by the diuel, worſhipping and inuocating a moſt horrible diuell, inſteed of the All-potent, Eternall, and Euer liuing God; Againe *Deus Caluiniſtarum eſt leuis, &c.* The God of the Caluiniſts is light, laſciuious, impure, variable, craftie, deceiptfull, bloody, the Moloch deſcribed in holy writte, the roaring Lyon, the olde enemie, the accurſed Leuiathan, &c. From which accurſed and euer execrable God, or rather diuell, the good God of heauen deliuer vs.

The like affirme Heſſuſius & Schluſſelberg, two other Lutherian miniſters and alſo Caſtalio (Caluins good brother) in their notable Treatiſes, againſt this blaſphemous doctrine of abſolute Predeſtination, from which moſt of the chiefe doctrines of Proteſtant Religion, take their beginnings.

THAT

THAT NO PROTESTANT CAN TRVLY PRAY ANY ONE Petition contained in the PATER NOSTER or Lords prayer.

THE I. PETITION.

Our Father which art in heauen, hallowed be thy name.

IN this Petition we deſire of God, that (b) we may liue in the puritie and ſanctitie which we receiued in baptiſme; that dayly falling, we may dayly riſe againe; (c) that

(b) We ſay hallowed be thy name, not that we wiſh vnto God that his name be ſanctified by our prayers: but becauſe he hath ſaid. (Leuit. 20.) be you holy becauſe I am holy, therefore we deſire and begg, that being ſanctified in baptiſme, we may ſo remaine, and this we pray dayly, that our dayly offences may be purged by a dayly ſanctification: now what that ſanctification is which through Gods goodneſſe is conferred vppon vs, the Apoſtle declareth (1. Cor 6.) ſaying; Neither fornicatours, nor

ſeruers of Idolls, nor adulterers, nor the effeminate &c. ſhall poſſeſſe the kingdome of God, theſe things ſurely ye were, but you are waſhed you are ſanctified, you are iuſtified &c. He ſaith that we are ſanctified, and we pray that this ſanctification may cõtinue. So S. Cyprian, in ſer. 6. de oratione dominica.

(c) The name of God is not ſanctified but prophaned when vnder the pretext of gods nam, that is preached, taught, & ſaid which is falſe & erroneous by which men are

(c) that Gods ghoſpell may be truly preached: (d) That our conuerſation be good holy and without reprehenſion: (e) that to our faith we adioyne good workes, according to the expreſſe words of our ſauiour ſaying: (f) *Herein is my Father glorified that you beare much fruite*, (g) and *let your light ſo shine before men that they may ſee your good Workes, and glorifie your Father Which is in heauen.*

Now the Proteſtants generally teaching, (h) that they are not anie way purified by baptiſme: and beſides preaching

ſeduced, yea this is the greateſt diſgrace and contumelie, becauſe the moſt holy name of God is defiled. So Luther in catechiſmo maiori tomo 9. Wit. lat. fol. 631. (d) 1. Peter 3. 16. and 1. Pet. 15. 16. and Luke 1. 6. and Philip. 2. (e) ſee Caniſius Catechiſme fol. 49 (f) Iohn. v. 8. (g) Mat 5. 6. (h) It is falſe to ſay that by baptiſme we are looſed from originall ſinne. Caluin lib. 4. Inſtit. cap. 15. nu. 10. Sinne truly remaineth in vs, nether is it taken away by baptiſme. Idem in antid. Concil. Trid ſeſſ 5. To deny that ſinne remaineth in children after baptiſme is to ouerthrow Chriſt and Paule. Luther tom. 2 witt. lat. in art. per Leon. 10 damnatis art. 2. Saints and not Saints are alway ſinners, and doe dayly ſinne, nether is there any difference but that the ſinnes of the Saintes are not imputed but lie

thing, (i) old cõdemned hereſies: (k) new blaſpemous doctrines: (l) leading generally worſe liues then Turkes or infidels: (m) teaching iuſtification by faith only, and denying the merit of good (n) workes; yea affirming that good workes are hurtful to ſaluation: (o) How can they pray this firſt petitiõ? how can they hope to be ſanctified? how can they ſay hallowed be thy name? Beſides as they are debarred from ſaying this petition, ſo they are forbidden alſo by the doctrine of theire cheife doctours, to ſay the very preface or introduction, neceſſarily preceding this petition, contained in theſe words.

lie couered and plaiſtered but the ſinnes of the reprobate are imputed and laid open. Idē in arg. Pſal. 31. (i) ſee before in the anatomie c 2. where I ſhew that the Proteſtants maintaine

all the old condemned hereſies. (k) cap. 13. (l) this doctrine of ſole faith, hath induced all ſortes of people to leade ſo brutiſh a liſe, that among Turkes and Tartars no men are found more abhominable liuers. So Menno in lib. de Lutheran. fide. p. 324. apud Vlenburg. de cauſis. Once more I am forced to ſay it becauſe it is true, that more ſtubborne men in whoſe minds all ſparkes of vertue are quite extinct, amonge whom nothing is accounted for ſinne are not to be found any where, ether among Iewes, heathens or Turks, as among vs ghoſpellers, among whom the diuill ſeemeth to walke at large. So Muſculus lib de nouiſſ die an. 1560 p 44 81. and the like is affirmed by ſundry other great Proteſtants, as I haue ſhewed in my looking glaſſe aforeſaid. (m) Caluin lib. 3 inſt. c. 11. n. 2. & c 16. n. 1. & Luther in 2. Galath tom. 4. Ien. lat. fol. 32. 47. 50. & in argumento & alij paſſim. (n) Good workes do rather deſerue eternall dānation then any reward in the kingdome of heauen. Caluin in antid. Concil. Trid. ſeſſ. 6. c. 12. & 16. We conſtantly affirme

that all our good actions are mortall ſinnes. Luther in art. per Leon X. dam art. 31. & propoſ. Hidelberg. 3. & in piſcat. Petri. (o) That faith which apprehendeth Chriſt, and not that which includeth charitie, doth iuſtifie &c. iuſtification by workes is the ſinke of all euills; our iuſtice is to doe nothing, to heare nothing, to know nothing, neither of the law nor good workes, but only to beleeue that Chriſt is gone to his father &c. Our iuſtice is not Actiue but meerely Paſſiue, the next way for vs to be ſaued is to be ignorant of the law, yea we cannot be ſaued vnleſſe we doe certainly reſolue with our ſelues, that there is no law, no anger or reueng for ſinne, but meere grace and mercie Luther tom 4. Ien. lat. in cap. 2. Galat. fol. 32. 33. &c. & in argumento, & tom 5. Ien in cap. 3. ad Galath. fol. 357. See alſo Caluin. lib. 3. Inſtit. cap. 16. nu. 1. & cap. 11. n. 2. and Whitaker controuerſ. 2. quæſt. 6. cap. 3. & in reſp. ad 1. rationem Campiani.

words. *Our Father which art in heauen.*

For firſt whereas by the word our, is implied, that as we are bretheren, (p) ſo we ſhould haue a brotherly affection one towards an other, and liue in vnitie, cõcord, and charitie. The Proteſtants (whether Caluiniſts or Lutherans, Formaliſts or Puritans, Arminians or Gomariſts) are ſo farre from any vnitie, concord, chari-

(p) None may ſay our father vnleſſe they loue their bretheren, & hold a good agreement with them, hauing neither ſchiſmes nor diuiſions amongſt thẽ according to that of Epheſ. 4. 3. 4 5 6 & 1. Iohn. 3. v. 14 So H. Scudder Miniſter, in his Key of heauen an. 1620. p. 72. 73. Our, implies a louing diſpoſition one to an other &c. ſo Parkins in his expoſition of the Lords prayer, concord and brotherly agreement is a great ſacrifice, but diſſentions perſons God hateth, the ſcripture calls them murtherers, ſuch as ſhall neuer enter the kingdome of heauen, no not though they were ſlaine

charitie, or (q) brotherly affection, as that they (r) accurſe all ſuch concord; accuſe (s) one an other of Idolatrie, blaſphemie, and antichriſtianiſme; call one an others churches, the ſynagogues of Sathan: one an others martyrs the martyrs of the diuill, condemne one an others bibles as corrupt, falſe and deteſtable, and ſtile one an others preachers and teachers, proud, malapart, giddie, impudent, ſcurrill, lying, ignorant, and conicatching knaues: Baalamitical prophets, conſcience-breakers, deceiuers, epicures, atheiſts, manifeſt heretikes, poyſonous vipers, rauening wolues, ſoule ſlayers, no chriſtians, but the capitall enimies of Ieſus-Chriſt, worſe then diuills, and conſequentlie cannot ſay the word Our, nor ought to ſay it by their owne

ſlaine for Chriſts ſake. So S. Cyprian in orat. 6. de orat. Dom. (q) The Zuinglians & Lutherans are honeſt men, and among them ſelues frends and bretheren. So Iewel in his apologie. an. 1600. p. 101. We willingly reuerence Luther as our father

and imbrace the Lutherans as our bretheren in Chriſt. So Whitaker ad 8. rat. Camp p. 155 and the like is affirmed by S. F. Haſtings cited by R. Perſons in his Waſteword p. 12. & 7. and Feild l. 3. de eccleſ c. 42. and Barlow in reſp. ad lib. conſcient. and Babington in his expoſ. of the creed art 9. and Beza Kanſen. & others (r) I call the whole world to wittneſſe, that I hold not with the Sacramētaries nor euer wil by gods grace, but do waſh my hands from their blood, whoſe ſoules by their doctrines they lead aſtray, ſeduce and kill &c. Curſed (ſpeaking againſt ſuch who ſought to reconcile the Lutherans and Zwinglians by pleading charitie) euerlaſtingly be that charitie and concord &c. Luther in defenſ. verborum coenæ. (s) Thoſe that haue no loue

owne confessions.

Secondly whereas the word Father implies that we are sonnes by adoption, by being regenerate, by water and the Holy Ghost, and ingrafted in Christ, according to that, as (t) manie as are baptised, haue put on Christ and are the children of God, (u) haue the spirit of adoption of sonnes wherein they cry Abba Father, the Caluino-Protestants generally teaching (as was before said) that among then originall sinne is not taken away by baptisme, nor any actual sinne by the vertue of any sacrament remitted, but that both actuall and originall sinnes truly remaine in them all the dayes of their life, I inferre that Protestants are not sonnes but (x) seruants, not of God but of the (y) diuill; borne of the (z) flesh and not of the spiritt: hauing the spirit of (a) seruitude & not of Adoption; and consequently can not say Our Father.

Thirdly as touching these words *Which art in heauen*, Protestants can by no meanes say them, whether they meane their father Brentius, Zwinglius, Luthers, or Caluins heauen. For first as touching Brentius (b) heauen where Turkes, Iewes and diuills dwell together, Peter (c) mar-

Ioue to their bretheren cā nor say our father yea the prayers of such are as abominable as the sacrifice of a dogg. So Parkins in his exposition of the lords prayer.

t) Galat. 3. 26 27.

u) Rom. 8. v. 16

x) Iohn 8. 34. & 2. Peter 2. 19 & Rō. 6. 16.

y) Ioā. 8. 44

z) Ioh. 3. 6

a) Rom. 8. 15.

b) in the house of God the father &

(c) martyr at the honor of his death much dreaded it; Secondly as touching, (d) Zwinglius heauen where Socrates, Aristides, Hercules and other like haue their lasting aboad, his brother (e) Winsthemius scoffingly saith, that he would be loath to come there for feare he should be knocked with Hercules club. Thirdlie as touching (f) Luthers heauen where dogges, serpents, toades and other such creatures haue their being (g) S. Iohn placeth *extra ciuitatem sanctam*, without the holie cittie, and is no other then the lower-most hell. And fourthly as touching Caluins heauen where vnbaptized children, and all his true followers (without good-works, pennance, purgatorie or absolution, only by the imputation of Christs merrits) are sure to enter. (h) It is the receptacle of the damned. And thus you see how farre the Protestants are from being able to pray the first petition of the lords prayer, or the prefixed preface. *Our father Which art in heauen, hallowed be thy name.*

in the kingdome of heauen in which Christ sitteth at the right hād of his father, are contained not only saints, but wicked men also as Iewes, Turkes, yea the diuils thē selues So Brentius in recognitione, p. 176. 182.

(c) Apud Simlerum in eius vita. (d) Winsthemius apud Schlusselberg li. 4. Theolog. Caluin. art. 1. p. 274. (e) Zwinglius in præfat. operi, & lib. de prouid. cap. 6. apud Schlusselberg lib. 3. de Theolog. Caluin. art. 7. (f) Luther in colloq. mens. tit. de vita æterna cap. 49. (g) Apoc. c. 21. 27.

THE

THE II. PETITION.

Thy kingdome come.

IN this ſecond petition we deſire, that gods kingdome of grace may come in this world: and his kingdome of glorie in the next, the firſt of which is mentioned by S. Paule in the firſt to the Corinthians, in theſe words: Kow you not that you are the temple of God, and that the ſpiritt of God dwelleth in you? &c. the ſecond, in the firſt to the Philippians, where he ſaith: I haue a deſire to be diſſolued and to be with Chriſt.

6. Cor. 5. 16.

Phil. 1. 23.

For the comming of either of which kingdomes, no Proteſtant hath any reaſon to make petition, not for the firſt, for teaching (as was before ſhewed in the former petition) that not only originall ſinne (which they (a) define to be a blindnes of mind, an auerſion frō God, and a guiltines of eternall death) allway remaineth in them ſelues; but alſo that all their actuall ſinnes in number infinite, and in (b) nature mortal, accompanie them to their laſt home: and there being no poſſible agreement, (c) betweene God and Belial, light & darknes, ſinne

a) Paræus in theſ. de peccato, and Cal. in anti. Cōc Trid. ſeſſ. 6. c. 16. & Aug. conf. art. 2. & Luthe. to. 4. Ien. lat. fol. 237. & Schluſſelberg. l. 1. de Theol. Cal art. 18

b) Wherat the

sinne and the holy Ghost, how can they hope, and consequently pray, that Gods kingdome of grace should come among them? And as touching Gods glorious kingdome which is here more specially meant, all Protestants being so heauy loaden both with originall and actuall sinnes: and no sinne entring into heauen as S. (d) Iohn affirmeth, haue small reason to make petition for the more speedy comming of this kingdome, vnlesse dispairing with Iudas, they hast to that Lord which their father (e) Luther somtimes inuocated in his new Letanie, saying: *Domine Sathan miserere mei*; Lord Sathan haue mercie vppon me. Their foundation (that they are of the seed of Abraham) wil proue (as I haue elsewhere shewed) but as a house builded on the sands. The Iewes (g) boasted that they were of the seed of Abraham, and had more reason so to doe then any Protestant, & Christ told them that they were (e) *ex patre diabolo*. Of their father the diuill; and should be (i) cast out into exteriour darknes, where should be weeping and gnashing of teeth.

scriptures (Prouerb. 24. 16.) say that the iustest man sinneth seuē times a day, the Englisn Protestāts in the bibles notes, say that the scripture speaketh there of mortall sinnes. Whence followeth that the best amongst them sin 7. times a day at least.

(d) Apoc. 21. 27. (e) Luther in colloq. mensal. tit. de impug. & tentatione. (g) Iohn. 8. 37. & 33. & 39. (h) Ibid. v. 44. (i) Mat. 8. 12. c) 1. Iohn 3. 8. 9 see the Protestants bible notes one that place.

THE

THE III. PETITION.

Thy will be done, in earth as it is in heauen.

THis third petition (in which we are (b) taught to deſire of almightie God, that his wil reueiled in holy writt, may be as exactly performed by vs here in earth as it is in heauē) the Proteſtants are as ill able to make, as ether the firſt or ſecond, yea they cannot make it vnleſſe they renounce there religion, ſo contrarie are their doctrines to gods wil ſet downe in holy ſcripture. For exāple.

(b) S. Cyprian in orat 6. and Parkins in his expoſition of the lords prayer, & Luther in catechiſ. maiori.

Whereas gods expreſſe will reueiled in both teſtaments, is, that men ſhould keepe his commandements as appeareth in theſe following paſſages (c) yea ſhall keepe all the commandements which I commaund yow this day (d) take vp my yoake vppon you &c. (e) if you will enter into life keepe the commaundemēts (f) this is the charitie of God that we keepe his commaundements, and his commaundements are not heauy (g) not euerie one that ſaith vnto me Lord Lord, ſhall enter into the kiugdome of heauen, but he that doth the will of my father

c) Deuter. 8. 1.
d) Mat. 11 18, 29. 30.
e) Iohn. 15. 14
f) 1. Iohn. 5. 3. & Matt. 19. 20.
g) Matt. 11. 30.

father &c. the * Proteſtants generallie, teach, that no man did euer yet keepe the commaundements, nor can doe, howſoeuer aſſiſted by gods grace; that the commaundemẽts are not heauy, but altogether vnſupportable and vnpoſſible to be kept, that this ſpeech of our Sauiour. (h) *Doe this and liue*, is an Ironicall or ſcoffing ſpeech, yea that the ten commaundements are abrogated to a Chriſtian man, and doe in no ſort belong vnto him.

Againe gods expreſſe will in ſcripture is, that men vowing, ſhould ſtrictly obſerue and keepe their vowes, for he ſaith: *Vow vnto God*, and *render your vowes*. Whoſoeuer ſhall vow a vow, he ſhall not fruſtrate his word, but ſhall fulfill all that he hath promiſed &c. But Proteſtants (i) generally teach, that ſome vowes how lawful ſo euer, may & ought to be broaken; for example that preiſts, monkes and nonnes, may and ought to marrie and become worldlings, as did Luther, Oecolampadius, Caroloſtadius, Bucer, Catherine Bore and her ſiſter Catherine Vermilion, togeather with ten (k) thouſand other primatiue Proteſtãts.

Againe gods will is that men ſhould do good workes, thereby to make their election

* Caluin in actis apolog. c. 15. 10. & l. 3. inſt. c. 19. n. 2. & 4. & l. 2. c. 7. n. 5. & l. 3. c. 11. nu. 16.

h, Luther to 4 Ien. lat. in c. 2. Gal fol. 89 Idem ibi. fol. 53. & c. 4. fo. 144 & cõmẽt. in ex. c. 20 Pſal 76. 11 & Numb. 3. v. 34. & Deuter. 32 20. & Eccleſ 5. 3 & Pſa. 22. 25. & Pſa. 30. 14 & Iſay. 19. 21.

i, Cal. l 4. inſt. c. 13. n. 3. 7. 12. &c & Luther li de votis & ſer. de matrimonio.

k) you ſhal

election ſure, and purchaſe heauen, for he ſaith; (l) walke worthy of God, in all things pleaſing, fructifying in good workes, (m) we are created in Ieſus Chriſt in good workes, which God hath prepared that we ſhould walke in them: (n) lett your light ſo ſhine before men, that they may ſee your good workes and glorifie your father which is in heauen, (o) labour the more that by good workes you may make your election ſure. (p) be comforted for your workes ſhall haue a reward (q) when thou makeſt a feaſt, call the poore, feeble, blind, and lame, and thou ſhalt be bleſſed, becauſe they haue not to recompence thee in the reſurrection of the iuſt, (r) redeeme thy ſinnes with almes deeds, and thine iniquities with mercie towards the poore &c. But the Proteſtants (s) generally teach, that they are already ſure of their ſaluation; deny all merrit of workes: and preach a fruitleſſe, lazie, and meere paſſiue faith, as was ſhewed in the firſt petition.

Againe

read in Raimundus and Surius of ſundry Caretloades of nõnes which Luther and his complices allured out of ſeueral monaſteries, and triũphantly carried into Wittenberg, there to be made inceſtuous whoores, and D. Saunders in his Engliſh ſchime will tell you of 10000.

monkes and nonnes who in one yeare here in England turned ſeculars, and married. (l) Eccleſ 1. 10. (m) Epheſ. 2. 10. (n) Mat. 5 17. (o) 2 Pet. 1. 10 (p) Paralip 15. 17. (q) Luke 14. 14. (r) Dan 4. 24. (s) Caluin in antid Conc Trid. ſeſſ 6 c. 15. 17. & 10. & lib. 3 inſt c 2 n. 16. 38. 39. 40. & lib. 4. cap. 17 n. 2. & Pouel. l. 2. de antichriſto c. 19. & Luther tom. 4. Ien. lat. in 4. Galath. fol. 118. 122. & tom. 5 lat. Wit. in 3. Galath. fol. 348.

Againe whereas gods will in holy writ is, that men ſhould heare the (t) Church, and ſtand to her iudgement, in all matters appertaining to the ſoule, and that in things not contrarie to ſcripture, men ſhould obey the (u) king and his magiſtrates: the (x) Proteſtants reiect the authoritie of the Church, (y) call her a whoore, refuſe (z) to be iudged by her; and ſett little by the iniunctions ether of king or magiſtrate, as appeareth not only by their neglect of feſtiualls, and ordinarie breach of inioyned faſts, but by their (a) doctrines alſo, in which they ſay that they are tyed to no law farther then them liſt, but are free from all by the libertie of their ghoſpel.

Laſtlie to inſtance in no more particulars, Gods will is, that his ghoſpell ſhould be truly preached, and that none ſhould take on them the office of a miniſter, except he were thereunto lawfully called. But the Proteſtant miniſters and

t) Mat. 18. 17. (u) Heb. 13. 17. & Rō. 13. 1. 3. 5. & cap. 17. 2. & Luke 10. 16. (x) Brentius in apolog. cōfeſſ. Wit. c. de Concil. p. 909. Whitaker contra Bellar. de eccleſ. l. 2. quæſt. 4. & White in his way n. 26. and Iohn Rainolds in theſ. præfat. n. 9. & theſ. 6. y) Saraiua lib. 6. de grad. miniſtr. p. 30. & Luther epiſt. ad Leon. x. tom. 1. Ien. lat. fol. 432. (z) Luther in cap. 1. ad Galath. tom. 5. Wit. (a) I ſay that neither the Pope, Biſhop, or any other man, hath power to impoſe vppon a Chriſtian man, any one ſillable, vnleſſ he conſent thereto, what ſoeuer is done otherwiſe is done tyrannically: yea it is certaine that nether men, nor Angells can impoſe anie lawes vppon Chriſtian men. for we are free from all lawes, we are tyed to no law but gods. no nor yet to

and preachers (beſides that they come vnſent) doe ordinarily preach *dreamed phantaſies*, *knowne lies*, looſe execrable, & licentious doctrines, and what deteſted hereſies ſoeuer any former age inuented, as I haue *elſe where ſhewed, and conſequently, can by no meanes pray, *Thy Will be done*, in earth as it is in heauen.

that neither. So Luther in captiuit. Babilo. to. 2. Ien. lat. as I haue ſhewed at large in my loadſtone to Proteſtācy

* See my looking glaſſe for catholikes & Proteſtāts wher theſe things are proued at large, as alſo my anatomie of Proteſtācie c 2.

THE IV. PETITION.

Giue vs this day our daylie bread.

IN this fourth Petition, we are taught to begge, not only for all ſuch things as are neceſſarilie required for our bodily ſuſtenance and wel-fare, but alſo (and that more (b) principally) for the food and nouriſhment of our ſoules, viz. the word of (c) God, the holy Euchariſt, and the other Sacraments, neither of which any Proteſtant can truly requeſt; not the word of God (called in holy * writt, the food of our ſoules, the bread of wiſdome, life & vnderſtanding) for their doctrines and manners being quite oppoſite to gods word as was before ſhewed, by making petition for gods word (which is as a lanterne to mens feete, a light to their

b) Math. 6 v. 33.

c) Mat. 4. 4 & Deuter. 8. 3.

* Eccleſ. 15. 2. & Amos 8. 11.

wayes,

wayes, and a true diſpellar of all heretical fogges) they ſhould pray for the confuſion of their faith, and vtter ſubuerſion of their reformed religion.

Not the holy euchariſt (which the auncient (d) fathers out of the euangeliſts & ſeptuagint call ſometimes ἐπιούσιον, ſomtimes περιούσιον, and ſometimes ἐξαίρετον, peculiar, ſingular, and ſuperſubſtantiall bread, viz. the true bread of life which deſcend from heauen, promiſed in the ſixt of S. Iohns ghoſpell, and performed in the 26. of S. Mathew; the true naturall (e) body and blood of Chriſt Ieſus, locally preſent in the Sacrament of the ſupper according to our ſauiours expreſſe words. This is my body which ſhall be giuen for you, This is my blood which ſhall be ſhed for you.) Not I ſay the holy euchariſt: for all Proteſtants (eſpecially here in great Britanie, France, Geneua, and Tigurine, vppon Zwinglius reuelation, dreame of nothing but tropes and

d) Hieron. in cap 6. Math. & Ambroſ. lib. 5. de ſacramēt. c. 4. & Auguſtine l. 2. de ſerm. Domini in monte cap. 12. & Cyprian orat. 6.

e) The bread is no figure nor ſimiliſ tude of Chriſts bodie, but it is conuerted into the verie body of Chriſt,

for he ſaith, The bread which I will giue you is my fleſh, ſo it is transformed by myſticall benediction, and the operation of the holy ghoſt, into our lords fleſh &c. So Theophilact. comment. in 6. Iohn. The bread and wine is not a figure of Chriſts bodie (God forbid we ſhould thinke ſo) but it is the very deified bodie of our Lord, he him ſelfe ſaying: This is my body, not a figure of my bodie, and this is my blood, not a figure of

my blood. So S. Damaſcene lib. 4. de orthodoxa fide, cap. 14. When Chriſt himſelfe doth ſay of the bread, this is my bodie, who after dares to doubt of it? and the ſame affirming and ſaying, this is my blood, who will doubt and ſay, it is not his blood? Vnder the forme of bread his body is giuen thee & vnder the forme of wine his blood &c. Iudge not of the ſubſtãce by the taſt; but beleeue certainly that that which ſeemeth to thee bread, is not bread, but the body of Chriſt: and the wine which is ſeene of vs, albeit the ſence of taſting iudge it to be wine, yet it is not wine, but the blood of Chriſt. So S. Cyrill of Ieruſalem in catech. maſtyg 1.

Before the words of Chriſt, that which is offered is called bread, but after Chriſts words are ſpoken, it is not called bread but a bodie. Why then in the Lords prayer doth he call it our bread? he calleth it indeed bread, but ἐπιούσιον that is, ſuperſubſtantiall, not that bread which goeth into the bodie, but that bread of life which ſtrengtheneth the ſoule. So S. Ambroſe lib. 5. de ſacrament. c. 4. Againe, Perhaps you will ſay, how can you affirme it to be the body of Chriſt, when I ſee it to be otherwiſe &c. (I anſwere) It is not that which nature framed, but that which bleſſing hath conſecrated, and bleſſing is of greater force then nature, becauſe by bleſſing nature her ſelfe was changed: Moyſes held a rod, threw it forth, and it was made a ſerpent &c. if then humane bleſſing could preuaile ſo farre as to change nature, what ſhall we ſay of diuine conſecration &c. God ſpake the word and all things were made, God commaunded and all things were created; the word therefore of Chriſt, which could of nothing make that which was not, can it not change, that which is, into that which was not? &c It is bread before the words of conſecration, but after the words of the ſacrament, of bread it is made the body of Chriſt, lib. de ijs qui myſter. initiantur, cap. 9. & lib. 4. de ſacrament. cap. 4. & 5. Let vs euery where giue credit vnto God, albeit that which he ſaith ſeeme abſurd to our ſence and cogitation &c. our ſence may eaſily be deceiued, but his words cannot deceiue vs, ſince then he hath ſaid: This is my body, let vs not doubt thereof, but beleeue it,

and

and veiw it with the eyes of our vnderſtanding. So S. Chryſoſtom hom. 83 in c. 6. Mat. Againe: This body in the manger the ſages adored &c. let vs therfore at leaſt imitate them, for they when they ſaw him in a manger and a cottage, where they could not perceiue any ſuch thing as thou doſt, came vnto him with great reuerence, but thou doſt not ſee him in a manger, but on the Altar, not helde by a woman, but in the hands of a preiſt &c. That which is in the chalice, is the ſame that flowed out of his ſide &c. Hom. 24. in 1. Cor. 10. Againe: Good God what a miracle is this, he that ſitteth aboue with his father at the ſame inſtant of time is handled by the hands of all men, and giues him ſelfe to all ſuch who are willing to receiue him! lib. 3. de ſacerd. Hetherto S. Chryſoſtome; and the like might be produced out of the reſt of the fathers, as I haue aboundantlie ſhewed, in a treatiſe entituled, *Tranſubſtation Triumphing.*

and figures, and will rather graunt (according to the euidence of the text) that Chriſt gaue not his true body, ſhed not his true blood, nor truly dyed for them, and conſequently that they are not truly redeemed, then admit that Chriſt is really and locally preſent in the Euchariſt.

Laſtly not the other ſacraments, viz. baptiſme, confirmation, abſolution, order, matrimonie, and extreme vnction; for as touching the laſt fiue, Proteſtants deny them to be ſacraments, and as for baptiſme, ſince they generally teach, that by vertue thereof, neither originall ſinne is waſhed away, nor grace conferred,

The diuel at this day oppugneth vs by fratike men in the blaſphemation of the ſup-

per of our Lord Iesus, who dreame that in it only bread & wine are giuen in signe of Christian professiō: neither will they grant that Christs body and

red, but that men may as well goe to heauen without it as with it, they need not be much sollicitous for the obtaining of it, it standing them in no better (if so good) a vse, then an old patched cloake to a professed begger, to witt, only for a badge of their christianitie; and thus you see, how farre the Protestants are, from being able to say this fourth petition, *Giue vs this day our dayly bread*, at least in that, which appertaineth to their soules.

THE

blood are there, when yet the words are plaine and euident. Take eate this is my body &c. neither is it requisite that we confirme the same by more scriptures (though we could aboundantly doe it) but it is necessarie that they produce some scripture which saith, this signifieth my bodie; we will not afford the diuill so much honour as to alleadge more testimonies then this, This is my body &c. So Luther in defens. verborum cœnæ tom. 9 lat. Witt. We beleeue the blessed bread in the supper of our Lord, to be the true, naturall and substātiall body of Christ, and the blessed wine to be his true and naturall blood, according to Christs owne words: This is my bodie, to which words who so doth not giue credit, is fallen from grace, and can neuer haue a quiet conscience. So Schlusselberg in proœmio lib. de Theol. Cal. Who hath so laid aside all reuerence of God, and is so negligent of his eternall saluation, that when Christ saith, This is my body, will tell him to his face, this is not thy bodie &c. So Iacobus Andreas in repet. sanæ doctrin p. 324. I follow the doctrine of the auncient Church, which affirmeth that Christs body is present in the supper, neither do I find, how by the name Body, a signe should be vnderstood: for although holy writ be full of figures, yet there is a great

a great difference betwene hiſtoricall narrations, and diuine conſtitutions &c. articles of faith are euer plainly deliuered, and howſoeuer they ſeeme abſurd in humane reaſon, yet this muſt be no motiue to make vs preferre reaſon before Gods word &c. God commaunded Abraham, that he ſhould cut off his fore skinne or prepuce; which commaundement howſoeuer it ſeemed ridiculous to the heathen, and craftie pates contending that God would not commaund a thing ſo abſurd, might interpret, that by this cutting off of the prepuce, was meant the bridling of our luſt; yet Abraham neither did, nor might interprett ſuch an ordinance otherwiſe then the words ſounded &c. ſince then there is no paſſage of ſcripture, which doth affirme that Chriſt is not preſent in the ſupper, neither the vſe of the auncient church doth compell vs to interpret Chriſts words figuratiuely, but only ſome apparent abſurdities to our humane reaſon, we may not leaue the words of Chriſt, and interpret them otherwiſe then they ſound &c. I confeſſe that a metaphoricall interpretation of theſe words may ſeeme more pleaſing to an idle mind, and ſound better to humane iudgement; but what ſhall be done in temptation, when the conſcience ſhall diſpute, what reaſon it had to forſake the receiued opinion of the church? Then theſe wordes, This is my body, will be lightning and thunder. So Melancton (lib. de veritate corporis Chriſti, & epiſt. ad Frederic. Tuiconium) and the like is affirmed by Wicliffe, Huſſe, Hierome of Prage, and infinite others, ſome Foxean martirs, ſome confeſſors, all famous Proteſtants.

THE V. PETITION.

And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

Sinnes are not taken away in vs, but in the iudgment of God, that is, they are not imputed. So Paræy in theſib. de peccato.

Forgiue vs our treſpaſſes, that is, impute not for Chriſts ſake all thoſe ſins, which yet cleaue faſt vnto vs: ſo the Palatine

THis fift petition, is directly againſt the general current of the Proteſtats doctrine, where they teach, that neither actuall nor originall ſinnes, are euer forgiuen in this world, but only not imputed to the elect in the day of iudgement, in which manner and no otherwiſe, if the Proteſtants forgiue their brethren and neighbours offending againſt them, that is if to ſome ſpecial fauorites of theirs, they doe not impute, or not reuenge the offences committed againſt them, and impute and reueng them to the full, in thoſe whom they hate or affect not, it is to be feared (what ſecuritie ſoeuer they promiſe to themſelues) that they ſhall be puniſhed as murtherers in the day of their account, and neuer enter gods eternall kingdome, according to that of S. Iohn, he that hateth his brother is a murtherer, and hath not euerlaſting life abiding in him.

THE

Catechisme. quæst. 28. Lett no man flatter him selfe, when he heareth that sinne alway remaineth in him. So Caluin lib. 4. instit. c. 15. nu. 11. Doe not hereafter question, how God iustifieth vs, when thou dost heare that we are reconciled vnto God by not imputing our offences. Idem lib. 3. instit. c. 11. n. 22. By baptisme we are not clensed from originall sinne. Idem lib. 4. instit. c. 15. nu. 10. and the like is affirmed by all other Protestants.

THE 6. AND 7. PETITIONS.

And lead vs not into temptation, but deliuer vs from euill. Amen.

THese two last petitions, in which we are taught to pray, that we be not tempted aboue our * strength, or ouercome by the temptations of the diuill, and so fall into sinne; Protestants may not only omitt to say (as the rest of the former petitions) but are bound so to doe by the principles of their religion, viz. their doctrines of reprobation, election, iustification by faith, and the like. For if God hath from all eternitie decreed and ordained, who shall be saued and who damned; if this decree haue annexed vnto it, an ineuitable necessitie: and if no workes come into consideration, as they 1. Cor. 10.

as they (a) generally teach; to what end ſhould they make this or any other petition? *Define fata Deûm flecti ſperare precando.* What needs they care into what ſinnes how greiuous ſoeuer they fall? If they be of the number that be preordained to ſaluatiõ, no ſinnes can hurt them, if they be preordained to damnation, no workes can ſaue them.

(a) All are not created with like conditiõ, but to ſome eternall life, to others eternall damnation is preordained. So Caluin. l. 3. inſt. c. 21 num. 5.

Againe if God do (b) powerfully worke all thinges, whether good or bad in all of them, if he ſeduce, harden, deliuer into a reprobate ſence, and ſend a powerfull illuſion to make them doe ſuch or ſuch a thing, and vſe the diuill but as his miniſter, inſtrument or agent; haue they not more reaſon to make petition to be deliuered from the wicked temptations of their God, the cheife and principall author of their ſinnes & temptations, then from the diuill, who is but their Gods executioner or hangman? yea if gods will be, that men ſhould committ all thoſe impieties and wickednesſes, that now are, haue bene, or ſhall be acted in time to come, how is it not ſinne in any of them, either by petition or otherwiſe, to ſeeke to hinder, change, or alter this decree, will, and ordinance?

(b) Where-ſoeuer this pleaſure of God raigneth, no workes come into conſideration. Ibid. cap. 22. nu 3 Gods will impoſeth a neceſſitie on all things, & what he willeth muſt neceſſarily

Againe if their iuſtice conſiſt (as they (c) teach)

(c)

be. Idem ibid. cap. 23. nu. 8. (b) God doth worke euil workes in euill men. Luther in aſſert. art. 36 an. 1520. There is no reaſon why we ſhould allow of this cold gloſſe, that God doth only permit and not alſo cauſe euills &c. Melancton in Rom. 8. Pharao did what God would haue him, nether could he do otherwiſe &c. Bucer in enarratione in epiſt ad Rom an. 1536. God doth worke all things without exception, whether good or bad. Beza Aphoriſmo 8. God doth not only permitt men to to fall into ſinne, but he will haue it ſo, and doth ſo ordaine, and by his commandement Sathan the hangman of Hel, doth riſe vp againſt vs, powerfully working what him liſteth &c. So Marlorat in cap. 1 ad Rom. v. 24. & v. 9. cap 8. ſee more teſtimonies in this kind cap. 4.

(c) teach) in knowing nothing, in ſeeing nothing, in doing nothing; yea if good workes be a hinderance to the attainmẽt of this their iuſtice, they neede not only be careleſſe in reſiſting temptacions, but are tyed not to reſiſt them, but to ſleepe vppon their downy bedds of damning ſecuritie.

(c) Do we nothing thẽ, doe we take no paines to attaine this iuſtice? I anſwere, nothing. For this our iuſtice is altogeather to do nothing, to heare

Againe if the (d) elect cannot fal from grace, nor poſſibly periſh; if they be as ſure of heauen as Chriſt him ſelfe; if they ſhal not haue their ſinnes imputed vnto them,

nothing, to know nothing of the law or workes, but only to know and beleeue, that Chriſt is gone to his father &c. this excellẽt iuſtice which God imputeth vnto vs through Chriſt without workes, is neither political, nor ceremoniall, nor the iuſtice of the law, neither conſiſteth in our workes, but is meerely paſſiue, we neither labour nor giue any thing to God, but only receiue. Luther to 4. Ien. lat. in argument. ad Gala. [illegible]e before in the firſt petition. (d) It is moſt certaine, that thoſe whom God

them, nor incurre the least blame; what need they pray to be deliuered from euil; and on the contrary side, if the reprobate can by no possible indeuour attaine grace, nor escape hell, to what end should they make these or any other petitions? and not rather whilest they are in this world epicurize it, and fulfill their lusts? Is it not a Maxime by them * confessed, that in euery petition men must be assured, or at least haue a good hope, to attaine what they pray for, or not pray at al?

Lastly, if all their workes be like a menstruous cloth, foule, stinking, loathsome, if al their best actions be mortal sinns, as they generally teach, how do they not offend in saying their prayers? yea if they are by so much the more acceptable to God, by how much the more (f) wicked they are (as their father Luther and his best schollers Grikell and Iekell contend) why doe they not alter these two petitions, saying: *Lead vs into all Wicked temptations*, and in no case deliuer vs from euill. Surely so they ought to do, if they will be pure Protestants, and insteed of this old Pater noster, make a new one, agreeing with their new doctrines.

hath chosen from the beginning cannot possibly perish, and that those whom he hath reiected cānot possibly be saued, though they do al the workes of all the saints. So Marlorat in Ioā. 15. & Sturmius de Predestinat. sect. 2. It was not in Adams power not to eat of the aple forbiddē. Piscator contra Schnasmā p. 31. & Beza contra Castal. Cal. 2. &

THAT

Luther in assert. art. 36. * Parkins in his exposition of the Lords prayer. (f) By how much the more wicked thou art by so much the sooner God infuseth his grace. Luther in pica ura Petri, & Antinomi in conf. Mansfeld. fol. 96. We say that true saints indeed ought to be guiltie of great and grieuous sinnes and so to remaine, that it may not shame them to pray, forgiue vs our trespasses. Luther tom. 4. Ger. Witt. comment. in Iohn. c. 17. fol 305.

THAT THE PROTESTANTS NEITHER doe, nor can, or ought to attempt the obseruation of any one of the tenn Commandements.

THough the veritie of this assertiō (viz. that the Protestants, neither doe, can, or ought to attempt the obseruation of the ten commandements, or any one of them) sufficiētly appeare in that they generally affirme, that the (a) ten commandements are abrogated to a christian man; (b) that they are not possibly to be kept by any, howsoeuer assisted by gods grace; and (c) that to the saying of the lords prayer, the breach of them is necessarily required: yet to giue the reader more ample satisfaction, and obserue the like methode here as in the Creed, & Lords prayer, I will descend to particulars, & shew that the Protestāts according to the doctrine of their cheife doctors, are bound not to keepe anye one commandement, contained in the decalogue.

(a) A Christian is free frō all lawes, and subiect to none neither within nor without. All the law whether it be ceremoniall or of the ten commandemēts is abrogated to a christian man &c. So Luther to. 4. len. lat.

in cap. 2. & 4. Galath. (b) Caluin lib. 3. inst c 19. n. 2. & 4. & cap. 11. n. 16. & in actis Apostolorum c. 15 n. 10 (c) Those that thinke they can keepe the commandements must be bound from saying the Lords prayer. So King Iames meditation on the Lords prayer p. 57. We say that true saint indeed ought to be guiltie of great and greiuous sinnes, and so to remaine, that it may not shame them to pray, Forgiue vs our trespasses. Luther to. 4. Ger. Wit. comment. in Iohn. c. 17. fol. 305.

THE I. COMMANDEMENT.

I am thy Lord thy God, thou shalt haue no other gods but me, thou shalt not make to thy selfe any grauen image &c. to adore it.

Touching the diuisiõ of the commandements into three and seuen which the catholicke Church obserueth see S. Augustine quæst. 71 in exod. & concione 1. in Psal. 32 and Hosius in lib. cui titulus, confessio orthodoxæ fidei cap 76.

THis is the first and greatest cõmandement, against which the Protestãts manifoldly offend, not only in beleeuing a right no one article of the Apostles creed as I haue formerly shewed; but in proposing all the (c) old condemned heresies, togeather with their owne (d) dreames and diuelish phantasies to be beleeued of their followers; by meanes wherof (e) Antichrist is adored, insteed of Christ, many

(c) see before in the anatomie c. 2. (d) That the Protestants vsually vent knowne lies for veerities, and preach

preach dreames, phantaſies, and illuſions of wicked ſpiritts, as is proued by their owne confeſſions. (e) The Images of the heathens, gould and ſiluer, the workes of mens hands, are not only truly called Idols, but alſo the peruerſe opinions of heretikes, who turne into an Idoll whatſoeuer they conceipt, & cauſe antichriſt to be adored inſteed of Chriſt So S Hierome in Amos 2. ſee alſo comment. in Zach. 13. & in Oze 8. Againe by grauen and moulten Images, I vnderſtād peruerſe doctrines, which are adored by thoſe that feigned them &c. if you ſee any one teach falſe and lying doctrine, and perſeuer therein, you may well ſay, that he truſteth in his fiction, and maketh dumb and deafe Images. In cap. 2 Abacuk.

many (f) ſtrang godds introduced, the worſhip of the true God neglected, religion prophaned, and a farre (g) worſe Idolatrie committed, then that of the gentles, who worſhipped the workes of their owne hands, deified the 7. planetts, and gaue that adoration to creatures, which was due to the creatour.

(f) New opinions, are called in the old teſtament ſtrange gods, becauſe the heretickes ſo reſpect and obſerue their opinions, as the heathen their gods &c. the ſtrange gods, which Moſes commaunded the people not to follow, are ſtrang and new coined errours, which God ſometime permitteth to be ſpread abrode, to trie our conſtancie in louing him, and adhering to his doctrines. So S. Vincentius Lirinenſis. (g) There is an other worſe and more baſer worſhip of images, when men worſhip their owne phantaſies, and vnder the name of religion, obſerue whatſoeuer they haue erroniouſly and proudly imagined. So S. Auſtine lib de vera relig. tom. 1. cap. 38. ſee alſo lib. 4. de Baptiſmo contra Donatiſt. cap. vltimo.

THE II. COMMANDEMENT.

Thou shalt not take the name of thy Lord, thy God in vaine &c.

(a) They offend against this commandement, who vse God as a wittnesse, to proue their heresies and false doctrines. So Luther in declam. populari de 10. præceptis, tom 1. Ien. lat. fol. 129. (b) Pial. 76. 11. Basil. in sermone an sit Deus.

THis second commandement, the Protestants many wayes violate; first in that they call God for a witnesse, to confirme their old condemned heresies, and new dreamed phantasies. Secondly in teaching that the vowes of pouertie, chastitie, and obedience may be broaken, and (a) putting their doctrine in practise, contrarie to Gods expresse word saying: *Vow* (b) *and render your vowes*. Thirdlie in maintaining manie blasphemous doctrines; as that God predestinateth some without any ill demerit of theirs, to eternall death. That his iudgements are not according to iustice, but affection, in imputing sinnes to some, and not to other some. That contrarie to his promise, he hath suffered the church to erre and commit Idolatrie for aboue 1000. yeares togeather. That Christ is inferiour to his Father as touching his diuinitie, and that God

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is the author of all ſinnes and wickedneſſe, which Saint Baſil affirmeth to be a greater blaſphemie, then to deny that their is a God.

THE III. COMMANDEMENT.

Remember that thou keepe holye and ſanctifie the ſabboth day.

TO the hallowing and ſanctification of the ſunday or Chriſtian ſabboth, the catholicke * church requireth fower things; viz. to heare the word of God preached, to pray deuoutly, to heare maſſe, and to ceaſe from all ſeruile labour. The firſt of which iniunctions no Proteſtant can performe, both becauſe their miniſters haue no authoritie to preach beinge deſtitute of lawfull calling; as alſo becauſe their bibles are full of corruptions, and conſequently not the word of God. Touching the ſecond, they need not be much ſollicititous, being rather bound not to pray, then to make any petition, as was ſhewed in the laſt chapter. And as concerning the third, they terme it horrible Idolatrie, infinit-

* This Luther confeſſeth in theſe words. Quatuor facienda ſunt pro ſanctiſicatione feſti ſeu ſabbathi, ſcil. audire miſſam; audire verbum Dei, orare, & de peccatis conteri. Lu-

ther in declamat. popoul. de 10. præcept. tom. 9. Witt. lat. de bonis operibus

lie derogatorie to Christs death and passion, and the vtter ouerthrow of the crosse of Christ, and therefore haue great reason to absent them selues, and shunne to heare it.

præceptorum, & in catechis. maiori. Obserue carefully the sunday in which we haue receiued new birthes, and freedome from our sinnes &c. If there be any church adioyning hasten to it, and there with teares power out thy prayers &c So the councell of Matiscon. c. 1. an. 588. All sundayes and festiuals of saints, all christians are bound to be instant in prayer, to heare masse, &c So the councell of Tribur. vnder Arnolphus the Emperour Can 35 an 895. We specially inioyne all secular parsons, to heare a masse euery sunday, and not presume to depart before they haue receiued the preists benediction. So the councell of Agathense can. 47. and the like commaunded in the councell at Arles.

THE IV. COMMANDEMENT.

Honour thy Father and thy Mother.

* This Luther confesseth saying Secundum opus huius præ-

THis commandement the Protestants many wayes violate. For whereas in it men are * cheifly inioyned to honour

cepti est obedire spirituali matri sanctæ Ecclesiæ catholicæ; ecclesiasticæ potestati, præcipienti, constituenti, ordinanti &c to. 9. lat. Witt. li. de bonis operibus præceptorum, fol 595. Princes, Bishops, and senatours are cheifly to be honoured, and are especially

nour and obey their ſpirituall (a) father and cheife paſtour the Biſhop of Rome; their holy mother the catholike (b) church; (c) the auncient fathers and doctours; (d) and all temporall Lords and ſuperiours, to witt, the emperour, king, prince, iudge, magiſtrates &c. the Proteſtants make it appeare in al their books and ſermons, that they ſett as little by the ancient fathers & doctors how learned

cially vnderſtood in this præcept. Idem to. 1 Ien lat. de 10. præceptis. fol 139.

(a) O Father of fathers cut off

the blaſphemies of vaine ſpeakers &c So S. Athanaſius writing to Pope Felix the 2 extat. tom. 1. concil. in Fælice. 2. All primacie and principall honour ought to be reſerued to the Biſhop of Rome. So the councell of Chalcedon actor. 16. Moſt bleſſed father, neceſſitie once more compells me, that am the dreggs of men and duſt of the earth to flie to thy beatitude, lend therefore thou that art Chriſts true Vicar a gentle eare to me that am thy ſheepe, and heare my bleathinge &c. So Luther before he was ſuperſatanized in epiſt. ad Leonem 10. tom. 1. lat. Witt. fol. 235. (b) He that refuſeth to heare the church let him be reputed as a heathen and a publican Mat. 18. 17. he that will not haue the church to his mother, ſhall not haue God to his father. So S. Cyprian lib. de ſimplicit. prælat. The church of Rome is the apoſtolicall Church which can neuer be proued to haue erred, nor yeilded to hereticall innouations, according to the promiſe of our Lord him ſelfe, ſaying: I haue prayed for thee &c. So S Lucius the firſt epiſt. ad epiſc. Hiſp. & Galliar. and the like is affirmed by S. Cyprian epiſt. 55. ad Cornel. and S. Gregorie Nazianzene in Carminibus de vita ſua, and S. Hier. comment. in 16. Mat. and all the reſt of the fathers. (c) Thou ſhalt not remoue the ancient bounds which thy fathers haue ſett Prouerb. 22. 28. & Deuteron. 32. 7. He that heareth you heareth me &c. Luke 10. 16. (d) Let euery ſoule be ſubiect to the higher powers &c. Rom. 13. 1. & chap. 17. 2.

Iude 8. Heb 13. 17 Rom. 13.5. Luke 10 16.

ned and holy ſoeuer, as by their ould ſhoes when they are paſt wearing; refuſe to obey the determinations, conſtitutions and excomunications of the catholicke church; are (e) careleſſe of all ſuch decrees, lawes and ordinances which are inioyned from king or councell; and as touching the pope whom the (f) fathers acknowledged for their cheife paſtour, and ſupreame iudge, and reuerenced as Chriſts vicegerent, and the vndoubted ſucceſſour of S. Peter; they terme him the purple whore; the beaſt with 7. heades and ten hornes, and more firmely beleeue that he is the man of ſinne, the great antichriſt, then that Ieſus Chriſt is the ſonne of God, or any other article of the Apoſtles creed.

(f) See before in the 3. petition of the lords prayers.

(g) He that poſſeſſeth the ſeate of Rome is the head & prince of all patriarkes. ſince that he is the cheife as Peter, to whom power was giuen ouer all chriſtian princes and theis people, as he that is the vicegerent of our Lord and ſauiour Ieſus Chriſt, ouerall people and euery Chriſtian church, and whoſoeuer ſhall contradict this, is excommunicated by this preſent councell. So the firſt Nicene councell can. 39. apud Coccium lib. 7 de Hierarch. Eccleſ art 4. To the holy Lord of the apoſtolicall top venerable Marke, Pope of the holy Roman and apoſtolicall ſeate, and the vniuerſal Church &c. Athanaſius and all the Biſhops of Egipt ſend greeting &c. So Saint Athanaſius in epiſt ad Marcum Papam. All doubtfull cauſes, and buſineſſes of greater moment, euen from the Apoſtles time, haue bin accuſtomed, to receiue their final ſentence from this ſeate. So S. Denis in epiſt. 2 ad Seuerū; and S. Felix the firſt in epiſt. ad Benignum The apoſtles appointed by the commandement

dement of our ſauiour, that all greater cauſes and more difficult queſtions ſhould be referred to the ſea apoſtolike, vppon which Chriſt builded the vniuerſall church. So Saint Anacletus in epiſt. 1. ad omnes fideles. You are cheife ouer the chriſtian people, you in the name of a father do direct all thinges, therefore the ſafetie of the people which from aboue is committed to you, doth relie on your report &c. admoniſh me, I pray, in thoſe things which concerne my charge. I deſire to do well, that ſheepe doth not eaſilie erre, who deſireth to heare the voice of the ſheepheard. I am indeed a iudge Palatine, but yet I will not ceaſe to be your diſciple, for then we handle thinges rightly, when we depart not from your rules. So Caſſiodore in epiſt. ad Iohn Papam, lib. epiſt. 11. epiſt 2. and the like might be produced out of S. Hierome, Auſtine, Cyprian, Bede, and the reſt of the ancient fathers.

THE V. COMMANDEMENT.

Thou ſhalt not kill.

THis commaundement in which we are forbidden all murther, conſpiracie, ſedition, anger, reueng, and the like, is ſo directly againſt the Proteſtants ghoſpell, that it could not ſtand without violating thereof, you ſhall heare their father Luther ſpeake. God forbid that we ſhould teach the ghoſpell without ſedition, for if we ſhould not raiſe tumults, but ſuffer all things to be in quiet, our ghoſpell would be in a poore caſe. It is meete that the ghoſpel ſhould raiſe tumults whereſoeuer it comes, when

Luther to. 4 Ger len. fol. 97. teſte Brannio. cauſa 9. & tom. 5. Ger. Witt. in 16. Geneſ.

when our aduerſaries obiect, that nothing riſeth from this doctrine of ours but warres, ſeditions, ſcandalls, ſects, and infinite other euills, let vs anſweare, bleſſed be the day in which we may ſee theſe things. If the world were not troubled, and the diuill did ſo rage, it were a ſigne we had not the true (euangelicall) doctrine. So Luther, and againe. I Martin Luther in the ſedition killed all the Helotts (in number one hundred and thirtie thowſand) for they were al ſlaine by my commandement, and therefore lett all their blood be vppon my head, which I will againe caſt off vppon the ſhoulders of our Lord. Hetherto Luther, and the like might be produced out of Caluin, Beza, Zuinglius, Knox, and other Proteſtants, whoſe doctrines and correſpondent practiſes, warrants, ſeditions, tumults, and murthers euen of kings and princes to be lawfull among Proteſtans, for the propagation and better maintenance of their ghoſpell.

Idem to. 4 Ien. lat. in cap. 5. Galath. fol. 163.

Idem in colloq. menſ. p. 250. teſte Aurifabro referente Brannio vt ſupra.

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THE VI. COMMANDEMENT.

Thou ſhalt not committ adultrie.

That ſpiritual fornication ſo farr exceeds all other fornication, that in reſpect thereof al other adultries are nothing. S. Hierome proueth out of many paſſages of ſcripture, and that the Proteſtants in this kind are more guiltie then any other heretikes. I haue ſhewed 2. chapter of the fore going anatomie. Luther in declamatione populari de 10 precep. to 1. ten. lat. fol. 149. * See Atterſol

THis commandement the Proteſtant religion teacheth men to violate manie wayes, not onlye by committing ſpirituall fornication in following falſe, hereticall, and ſoule ſlaying doctrines, but allſo in allowing many actuall carnall fornications, togeather with inceſtuous and ſacrilegious coniunctions.

Luther beinge a monke married a nonne, ſo did Peter Martir, *alias Vermilion*, ſo did thowſands more as I haue elſe where ſhewed, neither is there any doctrine more warrantable amonge Proteſtants then ſuch coniunctions, which not only the catholike church, but Luther him ſelfe before he was ouer bootes in apoſtacie reputed for moſt ſacrilegious. It is alſo vſuall here in England for cozen Germans to marrie togeather, which the catholike church euer taught to be inceſt.

And

commēt. on Numbers.

And as touching fornication, they allow it, in aboue thirtie ſeuerall caſes, many of which are ſo generall and of that large extent, that there is not one married Proteſtant among ten thowſand, but may by their cannons be a fornicatour, as I haue formerly ſhewed in my anatomie, chap. 2.

THE VII. COMMANDEMENT.

Thou shalt not ſteale.

(a) This is theift in the higheſt kind as Tertullian in præſcript. and S Hierom in cap. 27. Ezech. v. 30. affirme.

THis commandements the Proteſtāts many wayes violate; firſt in (a) filching the word of God (which is the catholikes proper poſſeſſion) and making frequent vſe of it to the deſtruction of ſoules.

(b) Bucer in cap 5. Math. and Caluin in his 345. epiſt. which beginneth diligētior

Secondlie in teaching (b) vſurie to be lawfull, and generally ſuffering it to be practized, and Thirdly in robbing of churches and monaſteries; in which Proteſtants haue exceeded the ſacriledges of the Turkes and heathens, as the complaints of ſome of their (c) owne doctours ſufficiently inſinuate; and the acts of Beza, Munzer, Caluin, Zuinglius, and other like in France and Germanie, and the reformers vnder king Henry the eight

eight here in England will abundantly witnes; vnder which Henry the eight (to ſpeake nothing of the reſt) our Hiſtories report of neere ten thowſand churches and one thowſand monaſteries robbed and ſuppreſſed within the ſpace of fower yeares.

fuiſſem. edit. Geneuæ in fol. an. 1535.

(c) Luther in cap. 49. Geneſ Riuius in li. de Scientia. Sarcerius in lib. de ratione conſecrandi veram relig. and Saruuia in lib. de diuiſ grad. miniſt. This was that notable reſtitution (ſaith D. Sanders ſpeaking of Chriſts Church in London) which in lew of a thowſand monaſteries ſuppreſſed, & neere ten thowſand churches pulled downe or robbed, made, when he lay in his death bed, &c. Millia dena vnus templorum ſuſtulit annus: See D. Sanders in ſchiſmate Anglicano and in another place. Henry ſuppreſſed at one time 376. monaſteries, the yearly rent of which returned to his treaſurie amounted to one hundred and thirtie thowſand crownes, and the moueables and houſhold ſtuffe to aboue fortie thowſand, beſides what the officers reſerued to them ſelues, by which we may gueſſe what happened in the three yeares following in which all the reſt of the monaſteries were ſuppreſſed.

THE VIII. COMMANDEMENT.

Thou ſhalt not beare falſe witneſſe.

THat the Proteſtantes violate this commandement in the higheſt degree, their bookes and ſermons will aboundantly witneſſe, in which they ſo peruert, falſifie, and corrupt, both ſcriptures,

tures, fathers, councells, and hiſtories, as ſhame it ſelfe would bluſh at the examination, and ordinarilie vent ſuch palpable and groſſe lies, as if they had couenanted with death and hell, made falſhood their refuge, and vnder vanitie ſheltered them ſelues, with the falſe prophetes of whom the Prophet Iſay ſpeaketh. Chap. 28.

THE IX. AND X. Commandements.

Thou shalt not couet thy neighbours wife, nor his houſe, nor his ground, nor his man ſeruant, nor his maid ſeruant, nor his oxe, nor his aſſe, nor anie thing that is his.

IN theſe two laſt commandements the Proteſtants teach (though falſly) that concupiſcence or the firſt motions to ſinne are forbidden; now concupiſcence and originall ſinne as they alſo farther affirme alway remaining in them, & the firſt motions to ſinne being vnreſiſtable, it followes that no Proteſtat, either doth

or

or can keepe any of theſe two commandements; which Luther cõfeſſeth in theſe words, ſaying. In theſe two laſt precepts is forbiddeth the excitemẽt to ſinne, vnreſiſtable concupiſcence, and the roote of all ill cogitations &c. and hence it followes, that theſe two precepts cãnot poſſibly be kept by any, how holy ſoeuer.

Luther in declamat. popul. de 10. præcept. to. 1. Ien. lat. & tom. 9. Witt lat. lib. de bonis operibus præceptorum, & in catechiſmo maiori.

It being euident then by what hath ben ſaid in this chapter, that the Proteſtants many wayes violate each of the ten commandements, and well allow of ſuch breaches; and it hauing ben as euidently proued in the two former chapters, that they can neither pray a right any one petition of the lords prayer, nor do beleeue aright any one article of the apoſtles creed; I inferre that Caluino-Proteſtants are vtterly deſtitute of faith, hope, and charitie, and conſequentlye cannot poſſibly pleaſe God, nor attaine euerlaſting life.

Without faith it is impoſſible to pleſe God. Heb. 11. 6. Hope is the helmet and ancour of ſaluation. 1. Theſſ. 5. & Epheſ. 6. & Heb. 6. This is the charitie of God, that we keepe his commandements. 1. Iohn. 5. 3. & Mat. 19. 20. If you will enter into life, keepe the commandements. Iohn. 15. 14.

FINIS.

NOMINIS HÆRETICI REALIS DECLINATIO.

Singulariter:

Nominatiuo	*Superbus.*
Genitiuo	*Temerarij.*
Datiuo	*Mendaci.*
Accuſatiuo	*Pertinacem.*
Vocatiuo	*Seditioſe.*
Ablatiuo	*Atheo, vel Libertino.*

Pluraliter: Hij & hę *Impudentes* per omnes caſus.

In English thus.

The ſinguler number,

An heretike

- In the Nominatiue or firſt caſe (to beginne withal) he is *Prowde.*
- In the Genetiue caſe he growethe *Malepert.*
- In the Datyue caſe he becometh *a Lyar.*
- In the Accuſatiue cauſe he waxethe *Obſtinate.*
- In the Vocatiue or preaching caſe he is *Seditious.*
- In the Ablatiue or endinge caſe hee proueth *an Atheiſt*, or els *a Lybertine.*



The plurall number.

In bothe geuders, *Impudent*, throughowte all caſes.